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STARS AND SAND

JEWISH NOTES BY NON-JEWISH NOTABLES

BOOKS BY THE SAME AUTHOR

IN QUEST OF INTEGRITY (1936)

CANDLES IN THE NIGHT:

Jewish Tales by Gentile Authors (1940)

STARS AND SAND:

Jewish Notes by Non-Jewish Notables (1943)



LEIGHTON — The Covenant with Abraham
("... as the stars of the heaven ...")

STARS AND SAND

JEWISH NOTES BY NON-JEWISH NOTABLES

SELECTED AND EDITED BY

JOSEPH L. BARON

And the angel of the Lord called unto Abraham and said: I will multiply thy seed as the stars in heaven, and as the sand on the shore of the sea; and in thy seed shall all the nations of the earth be blessed. — GENESIS 22.15 ff.



PHILADELPHIA

THE JEWISH PUBLICATION SOCIETY OF AMERICA

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To the memory of my parents

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PREFACE

THIS is the second volume in a series of anthologies of pro-Jewish expression by distinguished non-Jews. The fine reception accorded by the reading public to the first collection, *Candles in the Night: Jewish Tales by Gentile Authors*, encourages the editor and publishers to proceed with this new offering. It is their hope that *Stars and Sand* will not only receive a similarly favorable welcome but that it may also serve its ultimate purpose, to help strengthen the morale of the Jew and deepen the appreciation of the non-Jew at a time when mutual understanding and friendship between peoples are needed so urgently.

The editor wishes to thank Drs. Jacob Shatzky and Moses Jung of New York, Dr. Edward Weinfeld of Mexico City, Rabbi Maurice Eisendrath and Mr. David Rome of Toronto, Rabbi Abram Goodman of Davenport, and Dr. Kurt Wiener of Milwaukee for a number of valuable suggestions; Dr. Harry Linfield of New York and Dr. Fritz Bamberger of Chicago for aid in research; Messrs. Moses Moskowitz of New York and Clarence Olsen and Charles Scanlon of Milwaukee for assistance in translation, and Dr. Solomon Grayzel and Mr. Maurice Jacobs of Philadelphia for their very helpful interest in the publication.

Due acknowledgement is made also of the editor's gratitude to the following publishers, authors and translators who permitted the inclusion here of their copyrighted material. Without their gracious grant of this privilege, the production of this anthology in its present form would, of course, have been impossible. It is regrettable that a few

other copyright-holders in foreign lands could not be reached on account of present war conditions.

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The volume is being released at a time when the world is rocked by the storm of total war, when civilization is rent by the fury of resurrected paganism, when the material and human wealth of the nations, cultivated so laboriously through the ages, is wasted by greed and lust. It is also a time of supreme idealism, of a glorious manifestation of the heroic capacity of the soul of man. A broadened sense of human kinship, a deepened hunger for liberty and justice, a heightened courage and readiness for self-sacrifice spell hope for the world of tomorrow. The disinherited Jews of Poland stand firmly to the last man by the crumbling ramparts of Warsaw, and their loyal coreligionists in North Africa prepare the way for the triumphant march of the hosts of America and Britain and Fighting France. Starved and enslaved Christians in the subjugated lands share their last morsel of bread with, and choose to walk by the side of, their tortured Jewish compatriots. After the fire, a still small voice is heard, transforming despair into prophetic faith and zeal. May this book bear witness to the conscience of mankind, and help to fill our hearts with trust and confidence in the moral and spiritual destiny of man.

J. L. B.

Milwaukee,
December, 1942

STARS AND SAND

INTRODUCTION

THE first literary reference to the Jewish people appears several times in the Book of Genesis in the form of a prophecy. It is summed up in chapter 22, verses 17-18: "And the angel of the Lord called unto Abraham . . . and said . . . I will multiply thy seed as the stars of the heaven and as the sand which is upon the seashore . . . and in thy seed shall all the nations of the earth be blessed."

The meaning of the biblical metaphor is quite clear. The patriarch had been endowed with many worldly goods; but one thing had been withheld from him, the privilege of parenthood, and it distressed him exceedingly. Hence, God "talked with him" and assured him repeatedly that he would be "the father of a multitude of nations," and that his seed would be as numerous as the stars and sand. The characteristic Jewish note, the ethical motif, was added, that that seed would be a blessing to "all the families of the earth."

The picture, however, was too replete with homiletical suggestion to escape fuller treatment at the hands of poets and preachers. Is not the pious Jew representative of man at his best, a child of dust who can dream of the stars? Are not the stars that illumine the night symbolic of the prophetic mission of Israel to be "a light unto the nations"? Does not the sand, which bounds the mighty ocean, remind us of the Jew, who set a law and a discipline for the surging passions of the heart, and who has also been ever trampled under foot? And is not "sand," a collective noun, singular in form though plural in content, emblematic of the imperative community of the dispersed people? Is not Israel as eternal as the stars, unmelted by cloud and thunder, as enduring

as the sand, though billows and storms overwhelm it time and again?

Historians have observed that the career of the Jew resembles the physical contour of his ancient Canaanitish homeland. It is extremely rugged, marked by the recurrent contrast of peak and declivity. This, too, was read into our text. Said the ancient rabbis: "This people is compared to dust and to stars: when they fall, they fall as low as the dust, and when they rise, they rise all the way to the stars."¹

And it happened often, in times of darkness, when the sky was hidden, and the cosmic questions raged within the Jewish breast, that the poet's mind wandered wistfully back to the days when God walked and talked with the fathers of his people. Thus Semion Frug, Russian lyricist, chanted his plaintive song:

Lord Almighty, Thou hast spoken,
 Unchanging is Thy holy will,
 Ev'rything at Thy commandment
 His own appointed place shall fill.

Yes, dear Lord, we're sand and pebbles,
 We're scattered, underfoot and trod,
 But the stars, the bright and sparkling,
 The stars, the stars — where are they, God?²

* * *

Much of the literature about the Jew is homiletical, and Christians, too, have often spoken and written poetically about the seed that became like the stars and the sand. In fact, the Jew is all too frequently treated not as an individual, a neighbor or a citizen,— not as a baker, a butcher or a candlestick-maker,— but as an object of historic pas-

¹ Megilla 16a. Bamidbar Rabba 2:12 f.

² J. Friedlander, *The Standard Book of Jewish Verse*, ed. G. A. Kohut. New York, Dodd Mead & Co., 1917, p. 701; comp. p. 703 f.

sions, as a figment of the imagination, as a myth, a mystery and a symbol. Theological and social meanings are read into him. No wonder fantastic tales can be told so glibly and believed so readily about him! And there are the rarer moments, when the Jew is dealt with neither as an angel nor as a worm, but as a real and normal human being, and he naturally "enfolds both heaven and earth." For such is the character of man, except in bizarre melodramatic effusion, and such, therefore, is the character of the Jew.

Some of this literature of non-Jewish commentary on the Jew is exalting and tenderly sympathetic, though not as well circulated and known as the hostile and cynical fulminations against the Jew. This volume presents a compilation of more than four hundred brief statements and excerpts from the larger works of Gentile notables that breathe the spirit of humaneness toward Israel. It is important that this expression be given wings, especially at the present time, when skilfully organized and lavishly subsidized agencies of propaganda spread everywhere the poisonous seed of intolerance. Not content with the popularization of the opinions of misanthropes, the forces of ill-will have stooped to the dastardly fabrication of documents and the desecration of hallowed memories, all for the sake of bearing false witness against neighbors.¹

The fruit of this sinister propaganda is now clearly visible to all. Its venom has so corrupted the moral fabric of one great and cultured nation that its sons and daughters can now indulge, with cold scientific efficiency and satanic satisfaction, in the gruesome extermination of the European Jews. The fate of the Jew serves invariably as a barometer to measure the spiritual climate of nations and to forecast their destiny. The brutalization and desolation of Europe,

¹ E. g., the forgery vilifying the memory of Benjamin Franklin.

and the enslavement of its wretched survivors, is an inevitable consequence, an organic phase, of anti-Semitism. Society cannot be trained to desecrate the human personality in any direction without destroying its own soul and writing its own doom.

Under present circumstances, it is not sufficient to follow the negative command of old, "Thou shalt not go up and down as a talebearer among thy people." If we truly seek redemption, we must further implement the positive side of that same command, "but thou shalt love thy neighbor as thyself."¹ All these commentaries on various Jewish themes which articulate the rejoicing of Gentiles over the sublime attainments of the Jewish spirit, or record the sorrowing of Gentiles over the depths of Jewish suffering, are the carriers of grains of neighborly love, and should be scattered like pollen in a world that is famished for the living seed of human brotherhood.

The hunger for flattery is a symptom of insecurity, but the desire for evaluation is a token of intellectual strength and moral dignity. The Jews have never, in their days of spiritual vigor, feared criticism, as is evidenced by the contents of the Bible and Israel's abiding devotion to it. They can, therefore, well afford to listen to words of commendation, especially at times when the need is great for solace and encouragement. From the standpoint of objectivity, it is important to bear in mind that the material collected here is the product of distinguished Gentile authors. That in itself is, of course, no guarantee for the validity of the judgments expressed; but it is true, none the less, that the authorities quoted looked at the Jewish subject at least without a Jewish bias.

From the standpoint of the Jewish cause, it is significant

¹ Leviticus 19.16, 18.

that the material of this anthology does not treat of the ideals of our age in the abstract, but makes the specific connection between spiritual democracy and the Jewish heritage, between immorality and anti-Semitism. This is essential, for the public does not always make this detailed inference and application. We know how often communities have pledged allegiance to the Constitution and Bill of Rights, how often nations have paid lip-service to the slogans of self-determination and freedom, and have considered it perfectly natural and consistent to except vast blocks of population from the duties, immunities and benefits of these very sacred traditions and ideals.

* * *

It is interesting to observe the manner in which non-Jews have approached the Jewish theme, for besides their intrinsic literary merit and historic significance, these expressions reveal the peculiar difficulties and important milestones in the struggle against popular superstition and traditional prejudice. They reveal many strange inconsistencies, the pitfalls and nuances of mind and heart, which have served both as artificial props to bigotry and as the inspired spearheads of progress.

Some thinkers, like Augustine, were enraptured with the racial nobility and prerogatives of Israel, in whose soil, after centuries of germination, Christianity flowered forth for the benefit of the human species. The fond desire of these thinkers was to see themselves, as Paul put it, grafted onto the stem of Judah. They were not necessarily friendly to their contemporary Jewish neighbor, whom they knew in their own land and times, and who had stubbornly refused to accept their particular form of salvation, but no one can deny their profound admiration for, their yearning for identification with, the national stock whence that salvation came.

Thus lavish praise was often heaped on the Jews of the Bible days, and the heroes of those ancient times were accorded the full tribute of epic and dramatic treatment by men who, like Racine, ignored the tragedy of Israel in his own days, or who, like Pushkin and Gogol and Dostoevsky, added literary insult to the social injury inflicted on their Jewish compatriots. Francis Bacon selected a Jew, Joabin, as the ideal man in his *New Atlantis*, portraying him in a most attractive light and assigning to him a prominent role in the unfolding of his social utopia. Unlike other writers of his age, this genius of modernism introduced Hebrew words and customs and people into his dreamland, picturing the happy inhabitants of Bensalem as lineal descendants of Abraham, and their splendid laws as having been ordained by no less an authority than Moses. Nevertheless Bacon found it necessary to add that these worthy Jews were "of a farre differing Disposition from the Iewes in other Parts."

Similarly, Cardinal Faulhaber, in his famous Advent sermons, preached in the Munich Cathedral in 1933, in which he extolled the Jewish Scriptures and thereby defied most courageously the Nazi conquerors of Germany, took special pains to emphasize the distinction "between the people of Israel before and after the death of Christ," and to suggest that "the bishop cannot remain silent . . . when antagonism to the Jews of the present day is extended to the sacred books of the Old Testament, and Christianity is condemned because it has relations of origin with pre-Christian Judaism."

Some writers went even beyond this dichotomy and, with all their enthusiasm for the ancient legacy of Israel, failed to realize and to note that the creators of that spiritual legacy had been Jews. Thus, to quote Graetz,

When Chateaubriand desired to prove his assertion that the poetry of nature is the invention of Christianity, he cited as examples the beautiful descriptions

in Job, in the Prophets, and the Psalms, to whose poetry the works of Pindar and Horace are much inferior But he did not, like Schleiermacher, crush Judaism into the dust by denying the paternity of the child grown to be so powerful.¹

On the other hand, there have been Gentiles, especially in modern times, who never attained an objective and balanced view of the religious tradition of Judaism, but who espoused the cause of inter-religious amity and even cherished a spirit of genuine friendship for the Jews with whom they came in personal contact. John Milton (1608–1674), the great Puritan poet, whose devotion to the Bible characterized his entire philosophy, states his position very clearly:

But we are told, “we embrace paganism and judaism in the arms of toleration,” a most audacious calumny! And yet, while we detest Judaism, we know ourselves commanded by St. Paul, Rom. xi., to respect the Jews, and by all means to endeavour their conversion.²

Pierre Bayle (1647–1706), the French critic and philosopher, who was the first to demand for all men full freedom of conscience, and who otherwise opposed religious disputes, saw nothing but “corruption” in the ancient Pharisees and condemned the “excessive toleration” of the Sadducees.³ Yet he heaped scorn on the over-zealous Spanish and Portuguese churchmen, who “have omitted nothing that the subtlest and severest politics can invent” to harass the children of the synagogue.

They have made use of every means for the support of Christianity, and the destruction of Judaism; and

¹ *History of the Jews*, v. 5, p. 427 f.

² *Observations Upon the Articles of Peace with the Irish Rebels, on the Letter of Ormond to Colonel Jones, and the Representation of the Presbytery at Belfast. Prose Works of John Milton*, ed. J. A. St. John, London, 1871, v. 2, p. 194.

³ *Historical and Critical Dictionary*, London, 1826, v. 3, p. 155.

they cannot be accused without injustice of having committed the church to the protection of heaven, with the dispositions of such as quickly expect every thing from the efficacy of their prayers. . . . Without doubt they would laugh at an author, who should blame them for using Christianity like an old palace, so much decayed that it wants props on every side; and Judaism like a strong fortress, which one must cannonade and bombard continually, in order to weaken it.¹

Thomas Jefferson did not hesitate to refer to the Jewish ideas of the Deity as "degrading and injurious," and to Jewish ethics as "not only imperfect, but often irreconcilable with the sound dictates of reason and morality;"² yet, through his enormous service to the cause of democracy, and through specific utterance in later years,³ he helped to establish a new and better order for the Jewish people. Similarly, Thomas Paine and Friedrich Nietzsche turned against the savagery and tenderness respectively of biblical culture, without permitting themselves to build a barrier between the Jews and the rest of humanity in the modern world. Luigi Chiarini (1789-1832), the Italian abbot who devoted much energy toward the amelioration of the living conditions of Russo-Polish Jews, carried in his heart a deep-seated prejudice against what he called the "pernicious" influence of the Talmud, mixed with an equally profound sympathy for his Jewish contemporaries.

James Truslow Adams, the American historian, notes with reference to the Puritans of colonial New England, that they took "special delight in the Old Testament. . . . This did

¹ *Ibid.*, p. 125 f.

² Letter to Dr. Benjamin Rush, April 21, 1803. *The Writings of Thomas Jefferson*, ed. A. L. Lipscomb and A. E. Bergh, Washington, 1903, vol. 10, p. 382 ff. See the same view in letter to John Adams, Oct. 13, 1813, *ibid.*, vol. 13, p. 386 f.

³ See below p. 360 f.

not, however, imply any love for the living Jews." Conversely, James Truslow Adams himself, who cannot be accused of any antipathy for the living Jews, followed an antiquated approach to the study of Scripture and a Marcionite form of theology when he claimed that the Old Testament

never failed to provide them [the Puritans] with justification for their most inhuman and bloodthirsty acts. Christ did, indeed, occupy a place in their theology, but in spirit they may almost be considered as Jews and not Christians. . . . Their Sabbath was Jewish, not Christian. In New England, in their religious persecutions and Indian wars, the sayings of Christ never prevailed to stay their hands or to save the blood of their victims.¹

Some people extended their antipathy against the Jewish tradition to comprehend also the Jewish folk. In fact, Schopenhauer, who regarded the "Old Testament" as "coarse" because it failed to stress the belief in immortality, claimed that "The contempt in which the Jews have always stood among contemporary peoples may in great measure have been based on the poor character of their religion."²

¹ *The Fragments of New England*. Boston, 1921, p. 80., by permission of Little Brown and Co. and the Atlantic Monthly Press.

² "Fragments of the History of Religion," in *Selected Essays of Arthur Schopenhauer*, ed. E. B. Bax. London, G. Bell & Sons, 1909, p. 147 f. In this connection it may be well to quote another Christian thinker, George Adam Smith, who says:

"Most of the crises of religious experience may be achieved, as some of the grandest Psalms fulfil their music, without the echo of one of the far-off bells of heaven Has not Christ Himself summed up the teaching of the Ninetieth Psalm? *Work while it is called today, for the night cometh in which no man can work.*

"The great thing is to be sure of our individual relation to God. In teaching man that life is in Him and in nothing else, and that the term of our days here has been given us to find Him, the Old Testament has done more for the assurance of immortality than if it had explored the life awaiting us, or had endowed us with strong intellectual conceptions of its reality." — *Modern Criticism and the Preaching of the Old Testament*, 6th ed., London, Hodder & Stoughton, p. 214. See also C. G. Montefiore, Hibbert Lectures, 1892, p. 455.

But there have been supercilious Christians who regarded Judaism as inferior and at the same time believed that a Jew could be, at least in respect to conduct, as good as a Christian. This is the criticism that the German diplomat, historian and theologian, Chevalier Bunsen (1791-1860), found with Gustav Freytag's novel *Soll und Haben*, when he wrote:

It is a pretty general feeling in Germany that Freytag has not dealt altogether impartially with this class, by failing to introduce in contrast to the abandoned men whom he selects for exhibition a single honest, upright Jew, a character not wanting among that remarkable people. The inextinguishable higher element of our nature, and the fruits of German culture, are manifested, it is true, in the Jewish hero of the tale, ignorant alike of the world and its ways, buried among his cherished books, and doomed to early death; but this is done more as poetic comfort to humanity than in honor of Judaism, from which plainly in his inmost soul he had departed that he might turn to the Christianized spirit and to the poetry of the Gentiles.¹

Another illustration reflecting this attitude may be cited from a touching paragraph in *Ut Mine Stromtid* (1864), the greatest work of the Plattdeutsch humorist, novelist and poet, Fritz Reuter (1810-1874), who accorded his Jewish hero, Moses, the same sympathetic and tender treatment that he gave to other proletarians:

Then Moses died. The old man had lived a just and upright life, and he died as he had lived. He died true to his faith, and when he was dead, he was honored as one of the tribe of Judah, for he was one of that tribe. David went to the funeral with a torn coat and

¹ G. Freytag, *Debit and Credit*, tr. L. C. C., New York, Harper & Bros., 1893, p. xviii.

with ashes on his head, and many Christians followed the old Jew to the grave, and saw him laid in the tomb he had made ready for himself. I firmly believe that he is now in Abraham's bosom, even though Christians also go there. Three Christians visited his grave the day after he was buried, and these were Hawermann and the two Mrs. von Rambow. . . . Hawermann dried the tears from his eyes as he looked down at the resting place of the old Jew, and the two ladies each put a garland of fresh flowers on it. When they were walking thoughtfully through the town meadows to Rahnstädt, Hawermann said: "He was a Jew in religion, a Christian in practice."¹

Gotthold Ephraim Lessing made his famous reply to this attitude in his *Nathan der Weise* (1779), when, in response to the comment of the Lay Brother,

Nathan, sure
You are a Christian, by Heaven you are,
None better ever breathed,

he lets Nathan retort,

Alack, alack!
That which makes me a Christian in your eyes
Makes you a Jew in mine.²

Strange as it may seem, history provides ample illustrations even of arch-enemies of Israel, of men who kindled and sustained the flames of Judeophobia, who, in their personal lives, maintained friendships with individual Jews. Jerome (340?-420) took pleasure in the misfortunes which befell the people of Israel, whom he cursed and reviled; yet he was intimately associated with Jewish teachers and Hebrew scholarship. Ferdinand and Isabella of Spain, who perpetrated one of the grimmest tragedies in the annals of

¹ Fritz Reuter, *An Old Story of My Farming Days*, tr. M. W. Macdowell. 3 vols. Leipzig, Bernhard Tauchnitz, 1878, vol. 3, p. 304. See tr. *Seed-Time and Harvest*, Philadelphia, J. B. Lippincott & Co., 1878.

² *Nathan the Wise*, tr. Patrick Maxwell, Act 4, Scene 7.

Jewish martyrdom, cherished close bonds of affection and confidence toward many Jewish persons. Johann Christoph Wagenseil (1633-1705), who spent much of his energy in denouncing "Jewish blasphemy," was devoted to a Jewish teacher and to Jewish acquaintances. Octavian Goga (1881-1938), fanatical leader of an anti-Semitic party, who served for six disastrous weeks as Prime Minister of Rumania, had once composed a very sympathetic poem in tribute to a rabbi's daughter.

A striking case of this ambivalence of feeling, to use a Freudian term, or of downright duplicity, is that of Richard Wagner, the famous German composer, who published the notorious article, "Judaism in Music," in *Die Neue Zeitschrift*, in 1852. Wagner nursed poisonous and nonsensical sentiments about Jews, while protesting his friendship for, and accepting favors from, Jews. His biographer, Ferdinand Praeger, has this to say about it in his work, *Wagner As I Knew Him*:

It opened with an assertion that one has an involuntary and inexplicable revulsion of feeling towards the Jews; that, as a people, there is something objectionable in them, their person repellent, and manner obnoxious. Now when it is remembered that Wagner's daily visitor during his first sojourn in Paris was Dessauer, a Jew, that the man who brought about his own death for love of Wagner was a Jew, and that the music-publisher Schlesinger, his friend, was also a Jew, it will be confessed that this was a startling charge to come from him. . . . Wagner's antipathy towards the Hebrew people was, he felt, partly inherited by him as a German. He knew them to be observant, discerning, energetic, and ambitious, yet he could not put away from him an instinctive feeling of repugnance, and could not understand why the "Musical World" and the London press should so severely flagellate him because of his attitude towards the Jews.

Wagner himself was aware of this inconsistency, though not of his indecency and ingratitude, as is illustrated in the following quotation from his conversation with Praeger:

How can I feel any prejudice against the Jews as men, when I sincerely believe that it was excess of friendship of poor Louis for me that killed him — running about in all weathers, exerting himself everywhere, undertaking most unpleasant missions to find me work, and all awhile suffering from consumption. He did this too from pure love of me without any thought of self.¹

The conflict between Jewish sympathy and antipathy within the same personality is often revealed through a comparison of a writer's expression at different stages in his career or development. Many of the authors quoted in this anthology were not consistent friends of Israel throughout their lives. They experienced recurrent inner struggles between juvenile impressions and social prejudices on the one hand, and critical judgment and moral compulsion on the other. The cases of Luther and Bismarck are recorded in the prefatory notes to the excerpts from their respective utterances. Johann Gottfried von Herder wrote eloquently of the creative Jewish genius; yet, in his philosophic writings and in his personal relations with Moses Mendelssohn, he never overcame altogether the reserve rooted in the historic tension between Christians and Jews.

Sir Walter Scott, in a letter to Joanna Baillie, dated July 24, 1817, wrote, with reference to Edgeworth's *Harrington*:

I think Miss Edgeworth's last work delightful, though Jews will always be to me Jews. One does not naturally and easily combine with their habits and pursuits

¹ *Wagner As I Knew Him*, New York, Longmans Green & Co., 1892, pp. 208 f., 84.

any great liberality of principle, although certainly it may, and I believe does, exist in many individual instances. They are money-makers and money-brokers by professions, and it is a trade which narrows the mind. I own I breathed more freely when I found Miss Montenero was not an actual Jewess.¹

It was shortly thereafter that Scott himself produced a novel, his *Ivanhoe*, breathing with admiration of Jewish "liberality of principle," and presenting to the world the character of Rebecca, "an actual Jewess," whose lovable, spiritual qualities helped to win for her people civic rights, social courtesies, and a place in the heart of mankind.

One of the most noteworthy examples of spiritual and intellectual growth, as illustrated through a changed and enlarged attitude toward Jews, is found in the case of George Eliot. In a letter to J. Sibree in 1848, in which she attacked Disraeli for his racial arrogance, she wrote:

My Gentile nature kicks most resolutely against any assumption of superiority in the Jews, and is almost ready to echo Voltaire's vituperation. I bow to the supremacy of Hebrew poetry, but much of their early mythology, and almost all their history, is utterly revolting. Their stock has produced a Moses and a Jesus; but Moses was impregnated with Egyptian philosophy, and Jesus is venerated and adored by us only for that wherein he transcended or resisted Judaism. The very exaltation of their idea of a national deity into a spiritual monotheism seems to have been borrowed from the other Oriental tribes. Everything specifically Jewish is of a low grade.²

¹ *Familiar Letters of Sir Walter Scott*. Boston, Houghton Mifflin & Co., 1894, v. 1, p. 436. Maria Edgeworth herself is an instance in point. She wrote *Harrington* in part to atone for earlier anti-Jewish expression.

² *George Eliot's Life as related in her Letters and Journals*, ed. J. W. Cross, New York, Harper & Bros., 1885, v. 1, p. 125.

How far the author of *Daniel Deronda* and progenitress of Zionism travelled away from the sentiments just quoted, within the following three decades of her life!

* * *

All lovers of humanity will be heartened by the wonderful enthusiasm which many of the greatest Gentile thinkers displayed for the Jewish heritage. No other living people's history and literature became so intimately and thoroughly part of all other peoples' national legacies. No other culture can compare with that of Israel in the affection and honor accorded to it in the heart of humanity. Jewish sages, heroes and martyrs, Jewish victories, sorrows and hopes became the inspiration of the world's choicest poets, painters, sculptors and composers. It is, indeed, one of the strangest anomalies that this people, lifted to the stars in the praise of men, has been scattered and trampled like the dust by successive generations of men.

At the same time it is amusing to note how the enthusiasm of non-Jewish friends has occasionally turned into extravagance. An exaggerated estimate of the role of the Jew, which usually characterizes the imagination of the anti-Semite, has marked also the judgment of some genuine Gentile admirers of the Jewish tradition or of the Jewish group. Giovanni Pico della Mirandola (1463-1494), the Italian humanist and philosopher of the Renaissance, worshipped in ecstasy at the shrine of Jewish mysticism. Likewise, Henry More (1614-1687), the English theologian, credited the Jewish intellect with all that was worth while in the history of thought, and saw in Judah's ancient springs of contemplation the source of classical philosophy. Thus he says in the Preface to his *Collection of Several Philosophical Writings*:

I think I have cleared the Cabbala of all imaginable objections of any moment; and, amongst other things, have plainly proved that not only Platonism, but that which now deserves to be called Cartesianism, for Des-Cartes his so happily recovering it again into view, was part of the ancient Judaical Cabbala, it being part of Pythagoras his Philosophy, which he had (as is abundantly testified out of ancient Writers) from the Jews.¹

The example of these mystics was followed especially in times of storm and stress, when the hearts of men turned to romantic and supernaturalistic fantasies. This was the case in the seventeenth century, among the visionaries of Germany, Holland, England, and other countries, who dreamed of the coming of the Fifth Monarchy and assigned to the Jewish people a glorious position in the millennium. The profound impression created by Manasseh ben Israel (1604-1657) on his intellectual contemporaries in Amsterdam, on Queen Christina of Sweden, and on Oliver Cromwell in England, added stimulus to a popular movement, which has never since been utterly extinguished. At the time, to quote Graetz again,

A Puritan preacher, Nathaniel Holmes, wished, according to the letter of many prophetic verses, to become the servant of Israel, and serve him on bended knees. The more the tension increased . . . the more public life and religious thought assumed Jewish coloring. The only thing wanting to make one think himself in Judaea was for the orators in Parliament to speak Hebrew. One author proposed the seventh day as the day of rest, and in a work showed the holiness of this day, and the duty of the English people to honor it. This was in the beginning of 1649. Parliament, it is true, condemned this work to be burnt as heretical . . . But the Israelite spirit among the Puri-

¹ London, Joseph Downing, 1712, p. xvii., parag. 14.

tans, especially among the Levelers, or ultra-republicans, was not suppressed by these means. Many wished the government to declare the Torah to be the code for England.¹

A most interesting modern case of such exaggeration is presented by an obsession of James Russell Lowell, who talked so intensely about the ubiquity of Jewish factors, that Sir Leslie Stephen, the English biographer and critic, wrote: "To say the truth, this was the only subject upon which I could conceive Lowell approaching within measurable distance of boring."² In a letter to Henry James, dated January 26, 1889, Lowell confessed that "All roads lead to Jerusalem at last!"³ An anonymous writer in the *Atlantic Monthly* of January 1897 recorded his impressions of Lowell's inordinate interest in the Jewish race, an interest awakened in him when he wrote his essay on Rousseau, whose name he associated with his own and with a Jewish origin. Said this writer:

One evening, I was dining with Mr. and Mrs. Lowell and three other friends, and he began to lament the renaming of old streets which was going on, and the obliteration of the last traces of the Paris of the twelfth and thirteenth centuries — the Paris of the schoolmen and their open-air debates. . . . In the midst of this picturesque and learned disquisition he stumbled upon the class of a celebrated philosopher of those times, seated on their bundles of straw — a well-known teacher whose name I cannot now recall — and stated that he was a Jew.

He instantly began to talk of the Jews, a subject which turned out to be almost a monomania with him.

¹ *History of the Jews*, v. 5, p. 27 f.

² *New Letters of James Russell Lowell*, ed. M. A. DeWolfe Howe. New York, Harper & Bros., 1932, p. 328.

³ *Ibid.*

He detected a Jew in every hiding-place and under every disguise, even when the fugitive had no suspicion of it himself. To begin with nomenclature: all persons named for countries and for towns are Jews; all with fantastic, compound names, such as Lilienthal, Morgenroth; all with names derived from colors, trades, animals, vegetables, minerals; all with biblical names, except Puritan first names; all patronymics ending in *son*, *sohn*, *sen*, or any other version; all Russels, originally so called from red-haired Israelites; all Walters, by long descended derivation from wolves and foxes in some ancient tongue; the Caecilii, therefore Cecilia Metella, no doubt St. Cecilia too, consequently the Cecils, including Lord Burleigh and Lord Salisbury; he cited some old chronicle in which he had cornered one Robert de Caecilia and exposed him as an English Jew. He gave examples and instances of these various classes with amazing readiness and precision, but I will not pretend that I have set down even these few correctly. Of course there was Jewish blood in many royal houses and in most noble ones, notably in Spain. In short, it appeared that this insidious race had penetrated and permeated the human family more universally than any other influence except original sin. He spoke of their talent and versatility, and of the numbers who had been illustrious in literature, the learned professions, art, science, and even war, until by degree, from being shut out of society and every honorable and desirable pursuit, they had gained the prominent positions everywhere.

Then he began his classifications again: all bankers were Jews, likewise brokers, most of the great financiers — and that was to be expected; the majority of barons, also baronets; they had got possession of the press, they were getting into politics; they had forced their entrance into the army and navy; they had made their way into the cabinets of Europe and become prime ministers; they had slipped into diplomacy and become ambassadors. But a short time ago they were packed into the Ghetto; now they inhabited palaces,

the most aristocratic quarters, and were members of the most exclusive clubs. A few years ago they could not own land; they were acquiring it by purchases and mortgage in every part of Europe, and buying so many old estates in England that they owned the larger part of several counties.

Mr. Lowell said more, much more, to illustrate the ubiquity, the universal ability of the Hebrew, and gave examples and statistics for every statement, however astonishing, drawn from his inexhaustible information. He was conscious of the sort of infatuation which possessed him, and his dissertation alternated between earnestness and drollery; but whenever a burst of laughter greeted some new development of his theme, although he joined in it, he immediately returned to the charge with abundant proof of his paradoxes. Finally he came to a stop, but not to a conclusion, and as no one else spoke, I said, "And when the Jews have got absolute control of finance, the army and navy, the press, diplomacy, society, titles, the government, and the earth's surface, what do you suppose they will do with them and with us?" "That," he answered, turning towards me, and in a whisper audible to the whole table, "that is the question which will eventually drive me mad."

The present editor suspects that Lowell took up the Jewish race question as a topic of amusement, just for fun and diversion, driving it deliberately to nonsensical extremes in his conversation and in intimate private letters, but refraining from such comment in his public utterances, though Edward Everett Hale is inclined to link this seeming aberration with Lowell's other mental peculiarities, "the fancies which shot themselves in a wayward fashion into his conversation," with his belief, for example, that he was endowed with "second-sight."¹ It is quite possible, too, that he was carica-

¹ E. E. Hale, *James Russell Lowell and His Friends*. Boston, Houghton Mifflin & Co., 1899, p. 276.

turing the anti-Semitic propaganda, which raised its raucous voice on the continent in the early eighties, just as Thackeray had done before him, in his hilarious burlesque, *Codlingsby*.

Of course, Lowell was not an anti-Semite, as is attested by the excerpt from his address, which is included in this anthology,¹ and by the fact that he sought to trace a line of Jewish blood in himself. There are also some Jews who seek a Jewish ethnic strain in almost every prominent personality, and claim with pride every genius who is a son of Israel or, at least, as in the case of Bizet, a son-in-law of Israel. When Lowell lost his temper, as in his letter to John W. Field, dated March 14, 1878, in which he called the French "donkeys," and referred with contempt to their "devotion to money," he did not hesitate to appeal to prejudice and mentioned the Jewish strain in Gambetta's background:

What has been the strength of his Jewish ancestors and what is the strength of his Jewish cousins, I should like to know! That they could always supply you with an accommodation at heavy interest. Where would a Jew be among a society of primitive men without pockets, and therefore *a fortiori* without a hole in them?²

On the other hand, when he wrote with keen satisfaction of Disraeli's service in restoring the prestige of England, and noted that a war between Britain and Russia would be "a war between civilization and barbarism," he did not fail to call attention to the same racial fact in a spirit of true liberalism:

And then I think a good deal of the prejudice against Beaconsfield is medieval, of a piece with the enlight-

¹ P. 404.

² *Letters of James Russell Lowell*, ed. C. E. Norton. New York, Harper & Bros., 1894, p. 208.

ened public opinion which dictated the legend of Hugh of Lincoln. There are plenty of other modern versions of the story of Joseph — only people know not Joseph, that is, his pedigree.¹

* * *

Occasionally, we meet in Christian literature with expressions of natural pity for the wretched Jewish victims of their neighbors' fanaticism and lust. The iron cage of bigotry, which held captive the hearts of European men throughout the medieval age, could not withstand altogether the fire of human commiseration. Matthew Paris (c. 1200–1259), the English chronicler and Benedictine monk, believed in, and transmitted, all the vulgar prejudices against Jews current in his age; yet he could not help but note the outrageous and unscrupulous behavior of Christian rulers toward their Jewish subjects.² Father Diego de Haedo, the Spanish historian of Algiers, himself unfriendly to the Jews, wrote with real pathos about the maltreatment of the Jews at the hands of the Moslems.³ Even Jose Vicente del Olmo (1611–1696), Spanish archeologist and mathematician, who served as secretary of the Holy Office in Madrid, betrayed a sympathy with the suffering martyrs of the Inquisition in his graphic description of the gruesome Auto da Fé on June 30, 1680.⁴

It is but natural to find that much of the pro-Jewish expression by leaders of Christian thought has been motivated by proselytizing desires. Martin Luther and William Penn are but two out of many authors, included in this volume, who declared candidly the basis of their friendship

¹ Letter to Thomas Hughes, Nov. 17, 1878, *ibid.*, p. 234.

² See p. 189 ff.

³ See James Fitzmaurice-Kelly, *The Life of Miguel de Cervantes Saaverda*, London, Chapman and Hall, 1892, p. 45. T. R. Ybarra, *Cervantes*, New York, Albert & Charles Boni, 1931, p. 72 f.

⁴ *Relacion historica del auto de fe que se celebro en Madrid, 1680*, Madrid, 1680. Hoexter & Jung, p. 102.

for Israel, though they differed widely in their tone and temperament. There is much variety of emphasis in this type of literature. Some of these utterances are dominated by an avowed or ill-concealed attitude of condescension. In others, the glow of enthusiasm for Israel's destiny prevails, and the conversion of the people and the triumph of Christ are part of what appears almost as a larger drama, the victorious restoration of the First-Born Children of God.

Let us take the case of "Charlotte Elizabeth" Tonna, a popular English writer of the nineteenth century, as an illustration. She was frankly interested in bringing about the absorption of the Jews into the Church, and she wrote much to that effect. Her novel, *Judah's Lion*, which was calculated to subserve this purpose, was widely circulated and went through many editions. But Mrs. Tonna was essentially, if not primarily, an admirer of the Jews. She was tireless in her active support of pro-Jewish projects. She collaborated with Lord Ashley in his effort toward the restoration of Israel, and was one of the leaders in the movement to present a memorial in behalf of the Jews to the Czar on the occasion of his visit in England in June, 1844. Her history, *Judaea Capta*,¹ and her poem, *Palestine*,² are charged with the spirit of Jewish patriotism. There is an echo of the lyrical accents of the ancient prophets of Judah in the latter:

Thou wert a chosen Vine, supremely fair,
Placed by my hand and nourished by my care.
With watchful love I built a fortress round,
Beamed on thy head, and fertilized the ground;
But barren, wild, unprofitable still,
No ripening fruit repaid my patient skill.
In wrath I turned, and smote thy spreading boughs,

¹ New York, Baker and Scribner, 1846; M. W. Dodd, 1854.

² In her *Osric, With the Garden, and Other Poems*, 4th ed., New York, John S. Taylor & Co., 1845; Scribner, 1846.

Gave the wild cattle on thy leaves to browse;
On thy bare trunk my storms and tempests hurled,
A monument of vengeance to the world!
But I will graft thee with a nobler shoot,
And with heaven's dew reviveth thy fainting root;
The wondering nations in thy shade shall meet,
To quaff the streams that murmur at thy feet;
Thy Moon the Brightness of the Sun display,
While sevenfold lustre gilds the solar ray;
And thou, far lovelier, dearer than before,
Beneath Jehovah's smile shalt bloom for evermore.¹

In her last and unfinished work, *Days of Old*,² she abandoned altogether her conversionist aims, and, while remaining herself a pious Christian, paid a beautiful tribute to Judaism, and revealed her deep appreciation of "the holiness of Israel."

Noble champions of truth and virtue have often held up the ancient Jewish heroes and heroines as models for holy and courageous living. Savonarola's letter to his mother, urging her to think, in her days of trial and sorrow, of the Hebrew women, and Mazzini's appeal to Italians to meditate on the exploits of the Maccabees, are quoted in this volume. Reference is made also to the popular treatise of a thirteenth century archbishop of Genoa who found in the martyrs of Modin mankind's supreme "example of patience and constancy,"³ and to the selection by the City of Florence of David and Judith as its heroic symbols of the victory of freedom over tyranny.⁴ The opera which signalized Giuseppe Verdi's triumph as a composer in Milan, and which captured

¹ Ibid., p. 142.

² Appeared originally in *The Voice of Jacob*, semi-monthly in London, ed. J. A. Franklin; and then in *The Jewish Miscellany*, No. 6. Philadelphia, Jewish Publication Society, 1847.

³ See p. 71.

⁴ See p. 134.

for him the imagination and affection of the musical world, was *Nabuccodonosor* (1842), replete with the most tender sentiments of Jewish patriotism.¹ To quote the words of his biographer, Franz Werfel, with reference to one of its melodies, which voices the longing of Judah's exiled sons for their fatherland,

In the most splendid of these choruses, *Va pensiero sull' ali dorate*, Verdi reached the highest summit that any musician can attain. That tune made him, then and for all time, the singer of his people's liberty. The very day after *Nabucco* opened, people were singing the song in the streets. It became the anthem of revolt against foreign rule and oppression. For the past hundred years every Italian child has known and sung it. Who can tell? — we may hear it again as a hymn of Thanksgiving when the present oppression and foreign rule in Italy are overthrown.²

There was respect also for the contemporary Jew, the lineal descendant of the people that witnessed the Revelation, the chief Protestant in a uniformly Christian Europe, renowned for his domestic love and communal charity. Dante Alighieri (1265–1321), who knew Jews personally and enjoyed the friendship of Hebrew poets, indicated his regard for Jewish opinion when, in his *Divina Comedia*, he counselled Christians,

When by evil lust enticed,
Remember ye be men, not senseless beasts;
Nor let the Jew, who dwelleth in your streets,
Hold you in mockery.³

¹ The librettist was the Italian poet, Solera. See *Nebuchadnezzar*, a Lyric Opera in Four Acts, New York, John Douglas, n. d.; also Grove's *Dictionary of Music and Musicians*, v. 5, p. 254.

² *Verdi, The Man in His Letters*, as ed. and selected by Franz Werfel and Paul Stefan, tr. E. Downes, New York, L. B. Fisher, 1942, p. 25 f.

³ *Paradise*, v. 74–83. Eng. tr. H. F. Cary, New York, 1859, p. 425.

Similarly the author of *The Vision of Piers Plowman* (1377), offers the conduct of the Jew as an inspiration to the Christian:

No Christian creature should cry in a doorway,
Nor lack bread and pottage, if prelates were as they
should be.

A Jew would not see a Jew in unjust beggary
For all the wealth of the world, if he were able
to amend it.¹

Many a sermon preached in prominent Christian pulpits echoed and re-echoed the sentiments and challenge of the above lines.²

There have also been defenders of Israel in word and deed, for whom the Jewish problem was merely incidental to the general problem with which they happened to be confronted. The tragic plight of the Jewish community served to bring into bold relief the anomaly of Christian conduct, which they sought to reform, and to emphasize the wickedness of bigotry and absolutism, which they sought to eradicate. Crotus Rubianus and Ulrich von Hutten, whose *Epistolae Obscurorum Virorum* are quoted in this anthology, saw in the cleric's contemptuous attitude toward Jews but another manifestation of the stupidity and cruelty of the ecclesiastical order. There is biting sarcasm in the comment of Erasmus of Rotterdam (1466-1536), "If it be Christian to hate the Jews, then we are true Christians;"³ and that was repeated in the plea which Cervantes (1547-1616) put on the lips of Sancho Panza,

¹ Edit. H. W. Wells, New York, Sheed and Ward, 1935, p. 106.

² See quotation from J. Saurin, p. 54.

³ See Graetz, v. 4, p. 463.

these same historians ought to spare me a little, if I had nothing else in me but my religion, for I am a true Catholic, and have a mortal hatred to the Jews.¹

Voltaire did not so much love the Jews as he hated the Church when he composed his protest against the Auto da Fé, reproduced in this volume.²

Whatever their original motivations and emotional nuances with regard to the Jews, these champions of a new order had a telling effect on the subsequent status of Israel. It is a truism that the question of the Jew is the question of humanity, and that the fate of the Jew is interlocked with the fate of civilization. Hundreds of the champions of moral and material progress never referred specifically to their Hebrew neighbors, and their utterances are not included in this collection, but the spiritual and physical release of the Jew depended on the success of their idealism. Slowly but surely they prepared the soil for the political, industrial, and scientific revolutions of the eighteenth and nineteenth centuries. Slowly but surely the dictates of a common destiny brought about the emancipation of the Jewish masses from the shackles of social bondage. In the sixteenth and seventeenth centuries, to cite the story of one country, the commerce of Holland expanded enormously, and the economic interests of the growing empire demanded freedom of residence and enterprise for its Jewish subjects. Jewish refugees from the Iberian peninsula were welcomed sym-

¹ *Don Quixote*, Pt. 2, Bk. 1, ch. 8.

² P. Herman Sängér, *Juden u. Altes Testament bei Diderot* (Dissert. at Un. of Würzburg), p. 11: "The Age of Tolerance fought not only for freedom of conscience but in general against all oppression They demanded, therefore, tolerance also for Jews as a matter of logical consequence, but they did not work themselves up to a passion for it. The rightlessness of the Jews was regrettable, of course, but primarily as a glowing example of the intolerance of the Church, nothing more. Diderot thought as little as Voltaire about the civic equality of the Jews." A similar criticism was offered by Max Nordau, in his notable address at the First Zionist Congress in Basle, in 1897.

pathetically. In the hearts of Jew and Christian alike smoldered a bitter resentment against Spanish savagery. In addition, a common fear of German invasion bound Jew and Gentile together in bonds of mutual understanding. A contemporary Dutch poet and statesman, Jacob Cats (1577-1660), composed this quip:

When the 'Hun' is poor and down,
He's the humblest man in town;
But once he climbs and holds the rod,
He smites his fellowmen and — God.

The plight of the Jew was not singled out here; but three hundred years later, in 1940, the people of the Netherlands could recapture the full sarcasm of these lines, and the spiritual figure of the Jew loomed large on their horizon.

Mention must be made of a class of Christian statesmen and authors who struggled for a broader humanity but who are not included in this anthology because they were of Jewish origin. Juan de Mariana (1537-1623), the celebrated Spanish Jesuit historian, who shocked royalty in his day by his declaration that it is lawful to kill a tyrant,¹ will serve as an example of this class. He condemned King Manoel of Portugal for decreeing the forcible conversion of Jewish children in 1497, an act which met at the time of its occurrence with the protest also of Bishop Fernando Coutinho and other noble Christians. To him it was but another expression of despotic criminality, and he cried out,

Shall men be forced into Christianity by violence, and, in the most important affair of the world, be robbed of that which God was pleased to leave to their own discretion, that heavenly gift of Liberty? To proceed thus is a horrible crime, as is the snatching of children away from their parents' arms.²

¹ *De Rege et Regis Institutione*, Toledo, 1598, Bk. 1, ch. 6.

² *Historia de España*, v. 2, Bk. 26, ch. 13. See *Biblioteca de Autores Españoles*,

Reference must be made also to certain Gentiles who were close to Jewish neighbors and friends, and were deeply appreciative of Jewish values, but are likewise not included in this anthology because they left no verbal utterance or literary document attesting their pro-Jewish sentiments. However, their lives are open books, and these bear eloquent testimony to their broad and comprehensive humanitarianism. There is no direct pronouncement on Jews in the works of Benjamin Franklin (1709-1790); but this great American patriot, scientist and sage contributed toward the erection of a synagogue in his city, wrote his parables "Against Persecution" and "On Brotherly Love" that are Jewish in motif and form, and drew inspiration from Hebrew lore for his essay against the Anti-Federalists,¹ in which he compared the difficulties encountered by the founders of the American Republic to those met by Moses and referred to rabbinic commentary.² Similarly, Abraham Lincoln left no specific statement regarding the Jewish people or religion; but the biblical style, the moral idealism, and the spiritual character of the great emancipator, and the historical records of his pleasant associations and correspondence with individual Jews, will abide through the ages as additional proofs of his humane and liberal attitude.³

* * *

This volume is only part of a larger collection of non-Jewish literary, historical and artistic expression about the Jew, and is therefore not designed to be all inclusive. Hundreds

Madrid, 1909, v. 31, p. 256; W. Hazlitt's edition of Montaigne's *Essays*, New York, Derby and Jackson, 1859, v. 1, p. 359 f., note.

¹ *Works*, v. 5, p. 158 ff.

² For a refutation of the forged document alleging his anti-Jewish sentiments, see Charles Beard, in *The Jewish Frontier*, March 1935, and editorial in *Franklin Institute News*, Philadelphia, August 1938.

³ See p. 472 f.

of items, including many of the most eloquent orations, essays, letters, stories, documents, especially those which deserve to be reproduced in whole rather than in part, and all poetic and dramatic material of this nature, are reserved for future volumes.

In a sense, however, the volume is complete, for it presents a fairly comprehensive view of each of the fifteen topics which mark the chapters of the book, and which are grouped in three major divisions: Jewish character, Jewish martyrdom, and Jewish reconstruction. For example, the belief that the Jews constitute a noble people is expressed here in eighteen selections, ranging in age and differing in perspective from those of St. Augustine to those of Phyllis Bottome. Similarly, the interpretation of anti-Semitism is given through more than forty selections, each one offering a more or less distinct "slant" of the subject.

Of course, the authors, being Gentiles, did not accept some of the religious conceptions and historic evaluations cherished by Jews. The volume includes opinions of approval and of criticism with which the reader may or may not agree, but which are equally deserving of our attention. We naturally meet with diametrically opposite trends of argument and interest when we bring together between the covers of one book the articulate thought of Moslem and Christian, Catholic and Protestant, mystic and rationalist, anarchist and socialist. The representative character of the collection, as in the case of the preceding volume of this anthology,¹ could be achieved only at the sacrifice of a certain uniformity of viewpoint. The main thread of coherence is the uniformly sympathetic approach to the Jewish question. And it is all the more significant when we do find here

¹ *Candles in the Night: Jewish Tales by Gentile Authors*, ed. by Joseph L. Baron, with a preface by Carl Van Doren, Philadelphia, The Jewish Publication Society of America, 1940.

a certain harmony, transcending all differences of philosophic and sociologic position, a common revulsion against man's inhumanity to man, as exemplified in the treatment accorded by the world to the people of the Prophets, and a common plea for repentance and restitution.

A collection of this nature may produce an overwhelming sense of its fragmentariness, not only because it consists largely of excerpts but also because the spirit of its material is often so detached from, so contrary to, the realities of the climes and times in which these items were composed. Emir Feisal's beautiful sentiments conveyed to the Zionists in 1919, and Winston Churchill's eloquent plea in Parliament in 1939, appear so sadly disjointed in view of the actual Arab attitude and British policy with regard to the Jewish homeland. The tributes of Prince Alexander and Stoyan Omarchevsky appear to be so grievously irrelevant in the light of present day events in Bulgaria. Even in the Rumanian abyss of Jewish suffering, friendly voices could be detected: Sadoveanu and the Costaforus, Panait Istrati and Liviu Rebreanu, Constantin Stere and Gala Galaction and Petre Carp. But, alas, actions speak louder than words!

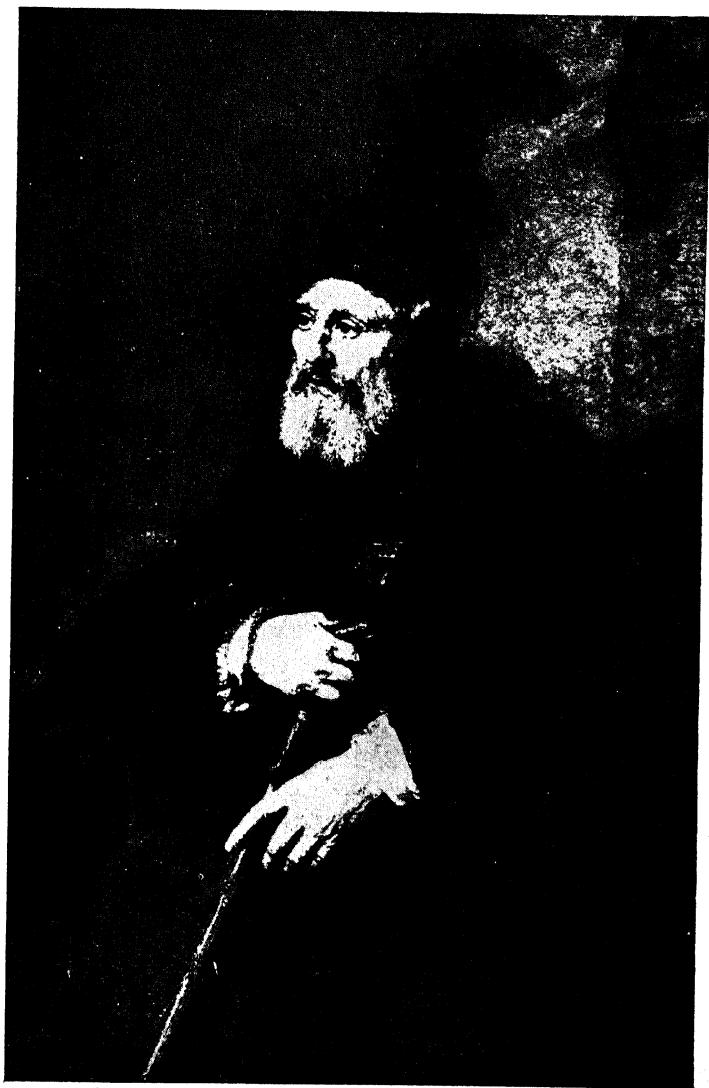
And yet, we must not succumb to a sense of defeatism and futility. There is hope and there is power in these voices in the wilderness, which must be given an opportunity to be heard again and again, and to reverberate with ever increasing volume. Words are important. An ancient and hallowed story tells that by a word, chaos changed into a cosmos and light pierced the primordial darkness. By a word, so runs an old Hebrew prayer, the shadows of evening fall and the ways of the stars are ordered in their heavenly courses.

I.

A NOBLE PEOPLE

Ye are the children of the Lord your God.—Deut. 14.1.

1. AUGUSTINE: The Lord and His People.
2. GERARDO DA BORGO SAN DONNINO: The Eternal Guardian.
3. MARTIN LUTHER: Blood Relations.
4. JEAN BODIN: Guardians of the Law.
5. HUGO GROTIUS: An Address to the Jews.
6. THOMAS HOBBS: The Divine Covenant.
7. BLAISE PASCAL: Advantages of the Jewish People.
8. JACQUES BÉNIGNE BOSSUET: The Jews.
9. CLAUDE FLEURY: Jewish Nobility.
10. CHRISTOPH MARTIN WIELAND: The Measure of Humanity.
11. JULES MICHELET: Respect for the Jews.
12. ROBERT LOUIS STEVENSON: Were I a Jew.
13. PHILLIPS BROOKS: The Quality of Israel.
14. LEO N. TOLSTOY: What Is a Jew?
15. PETER SANIFORD: The Cultured Jew.
16. JAMES WELDON JOHNSON: Change of Race.
17. A. H. DE HARTOG: The Test of Martyrdom.
18. PHYLLIS BOTTOME: To Be a Jew.



REMBRANDT — A Rabbi

AUGUSTINE

Latin Church Father, 354–430. His theological conception of universal history and of its various periods was definitive for the medieval world-view. Naturally, he wanted the Jews to join the Christian Church. According to him Judaism was a preparation for Christianity, and its value lay in performing that function. —*Expositions on the Book of Psalms*, tr. A. C. Coxe, in P. Schaff, *Select Library of the Nicene and Post Nicene Fathers*, New York, 1888, v. 8, p. 468.

THE LORD AND HIS PEOPLE

“For the Lord will not cast off His people” — Psalms 94.14. Praise be unto Him, and shouts of joy unto Him! What people shall He not cast off? We have no right to make our own explanation here: for the Apostle hath prescribed this unto us, he hath explained whereof it is said. For this was the Jewish people, the people where were the prophets, the people where were the patriarchs, the people begotten according to the flesh from the seed of Abraham.

GERARDO DA BORGO SAN DONNINO

Italian Franciscan mystic, representative of Sicily at the University of Paris, d. 1276. He was the most distinguished of the followers of Joachim of Flora, and composed a treatise on the millenarian speculations of his age, which appeared in 1254. —Quoted in E. Renan, *Studies in Religious History*, New York, Scribner's, p. 272.

THE ETERNAL GUARDIAN

The Holy Ghost saves the Greeks, the Son redeems the Latins, the Eternal Father watches over the Jews, and will save them from the hatred of men, without ordaining that they shall forsake Judaism.

MARTIN LUTHER

German leader of the Reformation, 1483–1546. His anti-Jewish statements have of late received wide publicity, but few people know of his early defense of the Jews. At the height of his struggle with the Church of Rome, Luther expressed his disgust with the brutal and stupid persecution of Jews, in the light of which, he declared, he "would rather have been a pig than a Christian." Later, when the Jews refused to abandon their faith and adopt his religion, he too became antagonistic to them. However, he remained a devoted admirer of the Bible and of the Hebrew language. See R. Lewin, *Luther's Stellung zu d. Juden*, Berlin, 1911. —*Das Jesus Ein Geborener Jude Sei* (1523. See Graetz, *History of the Jews*, v. 4, p. 470), and *Lectures on Deuteronomy*, 8.

BLOOD RELATIONS

And though we boast of rank, we must admit that we are but of pagan stock while the Jews are of the blood of Christ. We are brothers-in-law and strangers; they are blood-relations, real cousins and brothers of our Lord. Therefore, if it were proper to take pride in flesh and blood, the Jews belong to Christ more than we, as St. Paul asserts in Romans 9. Even God has demonstrated it by His acts, for He did no such great honors to any of the Gentiles as He did to the Jews. No patriarch, apostle or prophet came of the Gentiles, and very few of them have been elevated as right Christians. Though the Gospels were made known to the whole world, the Sacred Scriptures, that is, the Law and the Prophets, were commanded to no people but the Jews, as St. Paul says in Romans 3.2, and as Psalms 147.19 f. has it:

He declareth His word unto Jacob, His statutes and His ordinances unto Israel. He hath not dealt so with any nation; and as for His ordinances, they have not known them.

Therefore Jews must not be disdained today, for the Glory came from them, and not from us. They were the

first Christians, and to them were addressed and commanded the words of God.

JEAN BODIN

French political thinker, 1530–1596. He opposed coercion in matters of conscience, and advocated equal recognition of all religions which were not hostile to the State, to morality, and to the worship of God. For the relations between his theories and Jewish philosophy, see Jacob Guttman, *Jean Bodin in seine Beziehungen zum Judentum*, Breslau, 1906. —*Colloquium Heptaplomeres de rerum sublimium arcanis abditis*, ed. Noack, Mecklenburg-Schwerin, 1857, p. 131.

GUARDIANS OF THE LAW

That much the Christians and Moslems admit, and thus agree with the Hebrews, that the only true church of God, which alone on the entire globe possessed the truest doctrine of the one God, engraved by the finger of the Deity on tables of stone and sanctified by blood, was among the people of Israel, the sole guardian of the eternal Law and of the Holy Books.

HUGO GROTIUS

Dutch scholar and statesman, founder of the science of international law, 1583–1645. On Grotius' sympathetic interest in Jews and Judaism, see I. Husik, "Law of Nature, Grotius and the Bible," in *Hebrew Union College Annual*, v. 2, p. 381 ff.; A. Loewenstamm, "Hugo Grotius Stellung zum Judentum," in *Festschrift zum 75-jährigen Bestehen des jüdisch-theol. Seminars*, Breslau, 1929, v. 2, p. 295 ff.; M. Balaban, "Hugo Grotius u. d. Ritualmordprozesse in Lublin, 1636," in *Festschrift zu Simon Dubnows siebenzigsten Geburtstag*, Berlin, 1930, p. 87 ff.; Arthur K. Kuhn, "Hugo Grotius and the Emancipation of the Jews in Holland," in *AJHS*, v. 31, p. 173 ff. (deals with Grotius' *Remonstrances in favor of the Settlement of Jews in Holland and West Friesland*, 1615). —*The Truth of the Christian Religion*, tr. John Clarke, 11th ed., London, 1800, p. 208 f.

AN ADDRESS TO THE JEWS

Wherefore I desire the Jews that they would not look upon us as adversaries. We know very well that they are the offspring of holy men whom God often visited by His prophets and His angels; that the Messiah was born of their nation, as were the first teachers of Christianity. They were the stock into which we were grafted; to them were committed the oracles of God, which we respect as much as they.

THOMAS HOBBS

English philosopher of materialism and absolute monarchism, 1588–1679. —From *Liberty, Section of Religion*, c. 16, par. 8, in his *English Works*, ed. Wm. Molesworth, London, Bohn, 1839–1845, v. 2, p. 232.

THE DIVINE COVENANT

To go on now, following the guidance of the Holy Scripture: the same covenant was renewed with Isaac (Gen. 26.3 f.), and with Jacob (28.13 f.), where God styles himself not simply God, whom nature doth dictate him to be, but distinctly the *God of Abraham and Isaac*. Afterward being about to renew the same covenant by Moses with the whole people of Israel (Ex. 3.6): “I am” saith he, “the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.” Afterward, when that people, not only the freest, but also the greatest enemy to human subjection, by reason of the fresh memory of their Egyptian bondage, abode in the wilderness near Mount Sinai, that ancient covenant was propounded to them all to be renewed in this manner (Ex. 19.5 f.): “Therefore if ye will obey my voice indeed, and keep my covenant,” (to wit, that covenant which was made with Abraham, Isaac and Jacob), “then shall ye be a peculiar treasure unto me, above all people;

for all the earth is mine, and ye shall be to me a kingdom of priests, and an holy nation. And all the people answered together, and said, All that the Lord hath spoken, we will do."

BLAISE PASCAL

French mathematician and theologian, 1623–1662. The influence of Jewish ideas in his writings has been the topic of many discussions. L. Brunschvicg, the editor of his works, traced the "Jewish spirit" especially in the *Pensées*. See Roback, *Jewish Influences in Modern Thought*, Cambridge, 1929, p. 311 ff. —*Thoughts* (1669), tr. W. F. Trotter, New York, P. F. Collier & Son, 1910, No. 620, p. 209 f.; see also Nos. 619, 630 ff.

ADVANTAGES OF THE JEWISH PEOPLE

I first see that they are a people wholly composed of brethren, and whereas all others are formed by the assemblage of an infinity of families, this, though so wonderfully fruitful, has all sprung from one man alone, and, being thus all one flesh, and members one of another, they constitute a powerful state of one family. This is unique.

This family, or people, is the most ancient within human knowledge, a fact which seems to me to inspire a peculiar veneration for it, especially in view of our present inquiry; since if God has from all time revealed Himself to men, it is to these we must turn for knowledge of the tradition.

This people is not eminent solely by their antiquity, but is also singular by their duration For whereas the nations of Greece and of Italy, and others who came long after, have long since perished, these ever remain, and in spite of the endeavors of many powerful kings who have a hundred times tried to destroy them, . . . and extending from the earliest times to the latest, their history comprehends in its duration all our histories

The law by which this people is governed is at once the most ancient law in the world, the most perfect, and the only one which has been always observed without a break in a state.

JACQUES BÉNIGNE BOSSUET

French writer, orator, bishop of Meaux, preceptor of the Dauphin, 1627-1704. —From *Discours sur l'Histoire Universelle* (1681), 2me partie, c. 13, 11th ed., Amsterdam, 1722, p. 315.

THE JEWS

The truth is that the Jews were the only people who, from the very beginning, knew God, the Creator of the heavens and the earth; the only people, consequently, that could be the custodian of the divine secrets, and it preserved them in a religion that is without equal. The books which the Egyptians and the other nations called divine, have long since been lost, and there scarcely remains a hazy memory of them in ancient histories. The sacred books of the Romans, in which Numa, the author of their religion, wrote down the mysteries, perished at the hands of the Romans themselves. The Senate had them burned, believing that they might overturn religion. These same Romans destroyed finally the Sibylline books, long revered among them as prophetic. They had wished the people to believe that these books contained the decrees of the immortal gods concerning their Empire, but they never perhaps showed in public, I do not say a single volume, but a single oracle. The Jews were the only ones whose sacred Scriptures were held in ever greater veneration as they became better known.

CLAUDE FLEURY

French jurist, historian, prelate, confessor to Louis XV, 1640-1723. He was a great admirer of "the people whom God chose to preserve the true religion till the promulgation of the

gospel" and who "are an excellent model of that way of living which is most conformable to nature." He wrote enthusiastically of the Hebrews, whom he regarded as superior in "noble simplicity" and "understanding" not only to the ancient Romans, Greeks and Egyptians, but also to the modern "courtiers, lawyers, or farmers of the revenue, and many others that spend their lives in an idle and discontented poverty." In Part 3, Chapter 2, of his *Moeurs des Israelites* (1681) he says: "The best things which Plato teaches in his *Laws* and *Republic* the Jews really practised; as living by one's own industry, without luxury, without ambition, without having it in our power to undo ourselves or grow too rich; esteeming justice the greatest of all blessings, and avoiding all novelty and change." —*The Manners of the Ancient Israelites*, tr. Adam Clarke, in *Miscellaneous Works of Adam Clarke*, v. 9, London, 1837, p. 44 f.

JEWISH NOBILITY

Their families were fixed and attached by the same law to certain lands, on which they were obliged to live during the space of the nine hundred years I have mentioned. Should we not esteem that family very noble indeed that could show as long a succession of generations, without any disgraceful weddings in it, or change of mansion? Few noblemen in Europe can prove so much.

What deceives us in this respect is our not seeing titles among the Israelites like those of our nobility. Every one was called plainly by his own name; but their names signified great things, as those of the patriarchs. The name of God was part of most; which was, in a manner, a short prayer. Elijah and Joel are made up of two of God's names joined in a different way; Jehosaphat and Sephatiah signify the judgment of God; Jehozadak and Zedekiah, his justice; Johanan, or John, and Hananiah, his mercy; Nathaniel, Elnathan, Jonathan, and Nethaniah, all four signify, God given, or the gift of God. Sometimes the name of God was understood, as in Nathan, David, Obed, Uzzah, Ezra or Esdras: as is plain by Eliezer, God my helper; Uzziel, God

my strength; and Obadiah, the Lord's servant; where it is expressed

Such are the names which appear so barbarous to us, for want of understanding the Hebrew tongue. Are they not fully as significant as those of castles and towns which our nobility assume?

CHRISTOPH MARTIN WIELAND

German poet, dramatist, novelist, critic, translator and editor, 1733-1813. —From *Agathodämon* (1799), q. *AH*, p. 304. See also his drama, *Der geprüfte Abraham* (1753), his epic fragment, *Cyrus* (1759), and his novel, *Geschichte des Agathon* (1766-67).

THE MEASURE OF HUMANITY

The degree of a nation's humanity may be definitely gauged by the nature of its gods. A people whose deities are the authors, directors, and protectors of civil law and order, of justice and wisdom, of grace and propriety, testifies thereby that it belongs to the noblest race, and it cannot avoid being ever more ennobled by such a religion as long as it remains effective.

JULES MICHELET

French historian, 1798-1874. While interested in a naturalistic explanation of religions, he believed in the creative power of the "collective people," which he found exemplified in Jewish history. —*The Bible of Humanity* (1864), tr. Vincento Calfa, New York, J. W. Bouton, 1871, p. 254 f., note.

RESPECT FOR THE JEWS

I love the Jews. I have not let slip any occasion to recall to mind their martyrdoms, their family virtues, the admirable abilities which they have displayed in our time. How could a man remain unconcerned about the destiny of this people, authors of the Christian world, and so much persecuted and maltreated by the Christians. As soon as one

wishes to be severe toward them, he regrets it and says: "The vices of the Jewish people are those which we have produced in them; their virtues are their own."

Let us then respect the patient people, whom, for so many centuries, the world has smitten so hard and who, in our days, have suffered so much in Russia. Let us respect the faithful people whose antique worship preserves the type from which humanity departed and to which we are going back, the family pontificate, toward which the future bends. Let us respect the lively energy, from which the Oriental stock has raised up so many unforeseen talents, so many savants and proficients in every art.

ROBERT LOUIS STEVENSON

Scottish novelist and poet, 1850-1894. —From a letter to Miss Adelaide Boodle, written in Vailima in May 1891, in *The Letters of Robert Louis Stevenson*, ed. Sidney Colvin, New York, Scribner's Sons, 1899, v. 2, p. 273 ff.

WERE I A JEW

What a strange idea, to think me a Jew-hater! Isaiah and David and Heine are good enough for me; and I leave more unsaid. Were I of Jew blood, I do not think I could ever forgive the Christians; the ghettos would get in my nostrils like mustard or lit gunpowder . . . were he of mine, I should not be struck at all by Mr. Moss of Bevis Marks; I should still see behind him Moses of the Mount and the Tables and the shining face. We are all nobly born; fortunate those who know it; blessed those who remember.

PHILLIPS BROOKS

American clergyman and author, Protestant Episcopal Bishop of Massachusetts, 1835-1893. His broad views on social questions, and his tolerant attitude toward those who differed from him in religious tradition or political opinion, won for him the

affection of people in all denominations both in America and in Britain and attracted thousands to his church. —From his sermon, "Whole Views of Life," in *The Battle of Life and Other Sermons*, New York, E. P. Dutton & Co., 1893, p. 208 f.

THE QUALITY OF ISRAEL

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them. Thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. — Numbers 23.13.

Many of you will recall the story from which these words are taken, and the striking picture which it draws. The Israelites are travelling through the desert. They are approaching the domain of Balak, King of Moab. Balak is frightened, and sends for the Mesopotamian wizard, Balaam, and bids him curse the dangerous intruders. But Balaam, filled with a higher spirit than he understands, blesses instead of cursing. Again the effort is made and the disappointment follows in another place. And then it is that there occurs to the monarch the idea which is recorded in the text. Perhaps if the prophet did not see the whole host in its multitude the curse would come more readily. "Let us stand where we can only see a part of them," he says. "Peradventure thou canst curse me them from thence."

It was a vain expedient. The blessing came still pouring forth more richly than before. Why should it not? It was not the quantity but the quality of Israel which drew the blessing. It was not because there were so many of them, but because they were set on lofty purposes and carried in their bosom mighty spiritual issues, that God took care of them and made them strong.

LEO NIKOLAIEVITCH TOLSTOY

Russian novelist, dramatist and social reformer, 1828–1910.
In his conversations with I. Tenoromo in 1889, in his letters on

Kishinef in 1903, and through his contribution of *Esarhaddon and Other Tales* to the relief fund for the pogrom victims of that year, Tolstoy expressed his protest against the anti-Jewish policy of the Czarist government. On his opposition to Zionism, as unworthy of Jewish idealism and undesired by the Jewish masses, see chapter headed "Entretiens et Pensées," in *Les Révolutionnaires*, tr. J. W. Bienstock, Paris, 1906. —From a letter found in the archives of the Bulgarian statesman, F. Gabai, and published in *Der Israelit* of Frankfurt am Main. See *Menorah*, September 1906, p. 136; *Current Jewish Record*, March 1932, p. 4.

WHAT IS A JEW?

What is a Jew? This question is not at all so odd as it seems. Let us see what kind of peculiar creature the Jew is, which all the rulers and all the nations have together and separately abused and molested, oppressed and persecuted, trampled and butchered, burned and hanged — and in spite of all this is yet alive? What is a Jew, who has never allowed himself to be led astray by all the earthly possessions which his oppressors and persecutors constantly offered him in order that he should change his faith and forsake his own Jewish religion?

The Jew is that sacred being who has brought down from heaven the everlasting fire and has illumined with it the entire world. He is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.

The Jew is the pioneer of liberty. Even in those olden days, when the people were divided into but two distinct classes, slaves and masters — even so long ago had the law of Moses prohibited the practice of keeping a person in bondage for more than six years.

The Jew is the pioneer of civilization. Ignorance was condemned in olden Palestine more even than it is today in civilized Europe. Moreover, in those wild and barbarous days, when neither the life nor the death of any one counted

for anything at all, Rabbi Akiba did not refrain from expressing himself openly against capital punishment, a practice which is recognized today as a highly civilized way of punishment.

The Jew is the emblem of civil and religious toleration. "Love the stranger and the sojourner," Moses commands, "because you have been strangers in the land of Egypt." And this was said in those remote and savage times when the principal ambition of the races and nations consisted in crushing and enslaving one another. As concerns religious toleration, the Jewish faith is not only far from the missionary spirit of converting people of other denominations, but on the contrary the Talmud commands the rabbis to inform and explain to every one who willingly comes to accept the Jewish religion, all the difficulties involved in its acceptance, as to point out to the would-be proselyte that the righteous of all nations have a share in immortality. Of such a lofty and ideal religious toleration not even the moralists of our present day can boast.

The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world — such a nation cannot be destroyed. The Jew is everlasting as is eternity itself.

PETER SANIFORD

¹Canadian educator, director of educational research at the University of Toronto, 1882-. —From an article in the *Jewish Standard*, Toronto, January 15, 1932.

The term "race," as used by him and others, has but a remote connection with its current use in pseudo-scientific theory.

THE CULTURED JEW

The escape of the Jew from the Ghetto and his free migration into every country and every clime resulted in a resurgence of life and energy that is almost unparalleled and certainly unequalled in the annals of history. Several reasons may be assigned for this phenomenon, but probably the most important was the fact of the comparative purity of his race, which, combined with the rigorous weeding out of the less fit by life in the Ghetto, left the Jew probably the most intellectual of the races of mankind

Success is a heady wine and from its effects the Jew was no more immune than others. Financial success, especially, tended to lead him into an ostentation that at its worst became merely a vulgar display. He aped the ways of the non-Jew, sought them as his friends and forgot as far as possible the glorious traditions of his race Poor fool! Little did he know that most Christians feel nothing but contempt for the Jew ashamed of his faith

The truly cultured Jew escaped all this. Learning made him humble, yet did not diminish his pride in the achievements of his race. Although he believed himself a member of the Chosen People, yet he did not arrogantly assert his racial superiority as do so many of the Nordics. Those of us who have enjoyed the hospitality and friendship of cultured Jews have been astonished at the old-world courtesy exhibited in their homes, their knowledge of Arts and Letters, and their truly gentle breeding.

JAMES WELDON JOHNSON

American Negro poet and critic, 1871-1938. —*Along This Way*, an autobiography, p. 136. Copyright, 1933, by James Weldon Johnson. By permission of The Viking Press, Inc., New York.

CHANGE OF RACE

It is most likely that all of us have at some time toyed with the Arabian Nights-like thought of the magical change of race. As for myself, I find that I do not wish to be anyone but myself. To conceive of myself as some one else is impossible, and the effort is repugnant. If the jinnee should suddenly appear before me and by way of introduction, say, . . . "Name some boon you desire, and it shall be granted," I think I should reply, "Grant me equal opportunity with other men, and the assurance of corresponding rewards for my efforts and what I may accomplish." If, coming to the principal matter, he should say, "Name any person into whom you would like to be changed, and it shall be done," I should be absolutely at a loss. If, continuing, he should say, "Name any race of which you would like to be made a member, and it shall be done," I should likewise be at a loss. If the jinnee should say, "I have come to carry out an inexorable command to change you into a member of another race; make your choice!" I should answer, probably, "Make me a Jew."

A. H. DE HARTOG

Dutch theologian and educator, leader in the Reformed Church of Holland, 1869-. —From an address delivered in Amsterdam on September 9, 1935.

THE TEST OF MARTYRDOM

If Israel shows in anything that it is God's people, then it is in this, that it endures Martyrdom. For stronger than he who conquers the world is the man who bears Martyrdom No affliction, no smart, no curse can destroy that which has by the grace of the spirit been granted to you from the heart of eternity.

aim

PHYLLIS BOTTOME

Mrs. A. E. Forbes Dennis, English novelist, 1884-. —*The Mortal Storm*, Boston, Little, Brown & Co. 1938, p. 72. In an article in the *New York Times* of June 16, 1940, Miss Bottome alludes to the following definition of a good Jew, presented by Johann Roth, the Jewish professor, to his twelve-year old son Rudi, as one of the most significant passages in the book.

TO BE A JEW

"My boy," he said in his low deep tones, "to be a Jew is to belong to an old harmless race that has lived in every country in the world; and that has enriched every country it has lived in.

"It is to be strong with a strength that has outlived persecutions. It is to be wise against ignorance, honest against piracy, harmless against evil, industrious against idleness, kind against cruelty! It is to belong to a race that has given Europe its religion; its moral law; and much of its science — perhaps even more of its genius — in art, literature and music.

"This is to be a Jew; and you know *now* what is required of you! You have no country but the world; and you inherit nothing but wisdom and brotherhood. I do not say that there are no bad Jews — usurers; cowards; corrupt and unjust persons — but such people are also to be found among Christians. I only say to you this is to be a *good* Jew. Every Jew has this aim brought before him in his youth. He refuses it at his peril; and at his peril he accepts it."

II.

THE QUALITY OF MERCY

Three characteristics mark the people of Israel: mercy, modesty, and benevolence. Only he who cultivates these virtues is fit to join this nation.—Yebamot 79a.

1. WILLIAM PENN: Toleration.
2. RICHARD SIMON: The Image of Love.
3. JACQUES SAURIN: Charity.
4. JOSEPH MARIE COMTE DE MAISTRE: Jewish Tolerance.
5. WILLIAM BLAKE: Humility
6. MARIA EDGEWORTH: Shakespeare's Dramatic License.
7. PAUL ARMAND CHALLEMEL-LACOUR: Jewish Equality.
8. OSKAR FERDINAND PESCHEL: The Lessons of Sorrow.
9. MIKHAIL SALTYKOV-SHCHEDRIN: The Stereotyped Jew.
10. WILLIAM CULLEN BRYANT: Shylock Not a Jew.
11. FRANZ DELITZSCH: Labor in the Talmud.
12. LUDWIG NOIRÉ: Beneficence.
13. NATHALIE GORTSHAKOV-UVAROV: Jews and Christians.
14. *Le Monde*: Honor Thy Father.
15. WASHINGTON GLADDEN: Smithian Economy.
16. SVEN ANDERS VON HEDIN: From Pole to Pole.
17. ELLEN KEY: Jewish Love.
18. JAMES WATSON GERARD: Jews Are Gentle.



WILLIAM PENN

English Quaker, founder of Pennsylvania, 1644–1718. He regarded the Mosaic tradition as “the most exact and sacred pattern of monarchy” (*A Persuasive to Moderation*, in *Works*, London, 1726, v. 2, p. 732). In 1695 he appealed, “as a token of love,” for the conversion of the Jews, in the appendix to his *Harmony of the Old and New Testaments*, entitled “A Visitation to the Jews,” which begins with “Many times have you been fresh in my remembrance with tender compassion and strong cries to the God of your fathers . . . that the time of your captivity may come to an end” (*Works*, v. 2, p. 848). —*The Great Case of Liberty of Conscience* (1670), in *Works*, v. 1, p. 459; *The Reasonableness of Toleration*, London, 1687, p. 5, 20 (where he also pointed with satisfaction to instances of toleration toward Jews in Rome, Poland, Venice, and England, pp. 22, 26 f.; see also *AJHS*, v. 6, 1897, p. 98).

TOLERATION

Though the Jews, above all people, had the most to say for inspiration and restraint within their own dominions, having their religion instituted by so many signal proofs of divine original, it being delivered to them by the hand of God himself, yet such was their indulgence to dissenters, that if they held the common received Noahchical principles tending to the acknowledgment of One God and a just life, they had the free exercise of their distinct modes or ways of worship, which were numerous. Of this their own rabbis are witnesses, and Grotius out of them.

For we find that the ancient Jews did never punish the Sadducees, though they denied the doctrine of the resurrection I pass lightly over the Jews, by reason they had the knowledge of the true God, and were obliged not to engage in the superstitions of the heathens; yet were they not so rigid as to exclude the Gentiles from among

them, but had their *Atrium Gentium* for their reception, although unconverted; nor did they refuse the sacrifices and oblations of the kings of Egypt, nor those of Augustus and Tiberius; all which they thought no breach of their laws to offer up in their holy temples.

RICHARD SIMON

French cleric, student of rabbinic literature, first to compose a *Critical History of the Old Testament*, 1638–1712. —From his Preface to *Cérémonies et coutumes qui s'observent aujourd'hui parmi les Juifs*, Lyon, 1684, a translation of Leone Modena's *Historia dei Riti Ebraici* (1637).

THE IMAGE OF LOVE

One cannot admire sufficiently the humility and devoutness of the Jews as they go to prayer in the morning The Jews distinguish themselves not merely by prayers but also by deeds of mercy, and we may see in their compassion for the poor an image of the love which the first Christians had for their brethren. The Jews still adhere to that which was observed in those remote times, whereas we have scarcely preserved the remembrance of it.

JACQUES SAURIN

French Protestant preacher and writer, 1677–1730. —From “Sermon sur l'Aumône,” in his *Sermons sur divers textes de l'Écriture Sainte*, Le Hague, 1708.

CHARITY

It is very noteworthy that present-day Jews — as you may convince yourselves through closer intercourse with them — have not absolved themselves from giving alms to the poor. As soon as they find themselves of a considerable number (which they call “society”) in any place, and

the number ten is sufficient for that, they appoint treasurers to collect alms. To make sure that parsimony does not prevail over duty, and prevent someone from complying with his obligation, they have judges to establish their financial position and to assess them one tenth of their income. Hence, one of the most scandalous traits we show them, and whereby they become prejudiced against Christendom, is the scanty benevolence which we Christians manifest toward the needy. Incidentally, and be it said to our shame, this scandal would undoubtedly be even greater were the Jews to observe us closer, and were they to see the pretense of distraction which prevents various people among you to notice the hands that hold forth the collection plates at our church doors.

JOSEPH MARIE COMTE DE MAISTRE

Savoy statesman and French writer, leading figure of Catholic traditionalism in the Romantic period, 1754–1821. —*Les Soirées de Saint-Petersbourg, ou, Entretiens sur le Gouvernement Temporel de la Providence* (1806), 12e éd., Lyon, J. B. Pélegaud, 1874, v. 2, p. 176 f.

JEWISH TOLERANCE

These Jews, represented as a fierce and intolerant people, were none the less, in certain respects, the most tolerant of all, so much so that it is sometimes difficult to understand how the exclusive professors of the truth could appear so obliging to foreign religions. The wholly liberal manner in which Elisha settled the case of conscience proposed by a captain of the Syrian guard is well known. If the prophet had been a Jesuit, Pascal would no doubt have placed him, though wrongly, in his *Provincial Letters*, for his decision. Philo, if I am not mistaken, observes somewhere that the High Priest of the Jews, alone in the whole world, prayed for foreign nations and powers. Indeed, I believe that there

is not another example of it in antiquity. The Temple of Jerusalem had a portico designed for strangers who came to pray there freely. A multitude of these Gentiles had faith in this God (whoever He might be) worshipped on Mt. Zion. Nobody disturbed them or asked them for an account of their national beliefs. We see them again in the Gospel, coming on the festival of Passover to worship in Jerusalem, without the least mark of disapproval or surprise on the part of the sacred historian.

WILLIAM BLAKE

English poet, painter and mystic, 1757–1827. The Bible was one of his favorite inspirations for the most imaginative sets of engravings in which his mystic mood found adequate expression. See his *Illustrations of the Book of Job* (1825); his poem, *Mock on, Mock on, Voltaire, Rousseau* (1800). —*Selections from Jerusalem*, engraved, 1804–1820? f. 27.

HUMILITY

If humility is Christianity, you, O Jews! are the true Christians.

MARIA EDGEWORTH

English novelist, 1767–1849. In some of her writings prior to her *Harrington* (1816), Jews were represented in an unsympathetic manner. Reproached for this negative attitude in a letter of an American Jewess, Maria Edgeworth wrote *Harrington* as an “apology” to the Jews. —*Harrington*, in *Tales and Novels*, New York, Harper & Bros., 1845, v. 17, p. 72 f.

SHAKESPEARE’S DRAMATIC LICENSE

“True,” said Mr. Montenero, “and as a dramatic poet, it was his [Shakespeare’s] business, I acknowledge, to take advantage [in his *Merchant of Venice*] of the popular prejudice as a *power* — as a means of dramatic pathos and effect; yet you will acknowledge that we Jews must feel

it peculiarly hard that the truth of the story on which the poet founded his plot should have been completely sacrificed to fiction, so that the characters were not only misrepresented, but reversed

"In the *true* story from which Shakespeare took the plot of the *Merchant of Venice*, it was a Christian who acted the part of the Jew, and the Jew that of the Christian; it was a Christian who insisted upon having the pound of flesh from next the Jew's heart. But," Mr. Montenero repeated, "Shakespeare was right, as a dramatic poet, in reversing the characters."

PAUL ARMAND CHALLEMEL-LACOUR

French journalist and political leader, 1827-1896. — "Le Roman Politique en Angleterre: *Lothaire* de M. Disraeli," in *Revue des Deux Mondes*, Paris, July 15, 1870, p. 445 ff.

JEWISH EQUALITY

In spite of his artificial Toryism, Disraeli betrays in his language — and we must say it to his honor — a hearty sympathy with the disinherited, which is by no means an English or an aristocratic trait; it is rather a reminiscence of Jewish equality, a sentiment drawn from the republican legislation of Moses; and what is even more characteristically Jewish is that depth of cynicism, the last defence of a race tempered long by persecution and contempt, steeled by the habit of being outraged. Disraeli is no more exempt than Heine from this audacity which defies ridicule and which even knows how to turn it to account.

OSKAR FERDINAND PESCHEL

German scholar, founder of modern geography as a science, 1826-1875. — *Völkerkunde*, Leipzig, Duncker & Humboldt, 1874, pp. 302 f., 307 f.

THE LESSONS OF SORROW

Therein we find also the profound significance of the history of Israel, that through its experiences and trials it was led to an ever deeper and purer conception of the deity. Alone among the nations of antiquity, the Jews possessed a history which strove to recognize in earthly events the rule of a moral order of the universe

A talmudist [Emanuel Deutsch], who unfortunately has been taken from us all too soon, could show that already the oldest writings of the Talmud are permeated with the tendency to gentleness and humanity, which Christianity lifted by preference to an ideal doctrine of comfort for the oppressed, and from which it has drawn its best powers for more than eighteen centuries. But those talmudic passages derive from the age of the Babylonian captivity, and it was the purifying school of their own misfortunes that inclined them to be just and tender, kindly and benevolent toward others.

MIKHAIL SALTYKOV-SHCHEDRIN

Russian critic and author, 1826-1889. He condemned the tradition of "the utterly arbitrary conception of the Jewish type, based on a pattern not from the toiling masses of the Jewish race, but from the sphere of the exploiters and the leisured." —From an article in *Otechestvenikh Zapiskakh* (Patriotic Annals), 1882, No. 8, included in his *Nedokoncheniya Besedi* (Unfinished Conversations. At Work), St. Petersburg, 1885, p. 126 ff. See Scholz, p. 142 ff.; Kunitz, p. 92 f.

THE STEREOTYPED JEW

There is nothing more inhuman and more insane than this tradition, which emerges from the black cavern of the remote past, and which, with a cruelty approaching idiotic self-satisfaction, carries over from age to age the stigma of shame, estrangement and hatred

To whom would it ever occur to point out Razuvaiev [a "kulak"] as the definitive type of the Russian? But when it comes to a Jew-Razuvaiev, we invariably identify him with the entire Jewish people.

What do we know about the Jews . . . ? Have we even a vague conception of the mass of Jewish artisans and petty traders . . . ? Knowledge is the first requirement, knowledge that will stir humane impulses. And in these impulses there will merge, as in a harmonious whole, those qualities which render human relations pleasant and sympathetic. Those qualities are justice, brotherliness and love.

WILLIAM CULLEN BRYANT

American poet, editor of the *New York Evening Post*, 1794–1878. —From an article written on the occasion of Edwin Booth's presentation of *The Merchant of Venice*, q. in Simon Wolf, "The Influence of the Jews on the Progress of the World" (1888), in *Selected Addresses and Papers of Simon Wolf*, Cincinnati, Union of American Hebrew Congregations, 1926, p. 39 ff.

SHYLOCK NOT A JEW

In terming Shylock "the Jew whom Shakespeare drew," there is a perfect logic, for Shylock is, of all Shakespeare's characters, the only one untrue to nature. He is not a Jew, but a fiend presented in the form of one; and whereas he is made a ruling type, he is but an exception, if even that, and the exception is not to be met with either in the Ghettos of Venice or Rome

Revenge is not a characteristic of the Jew. He is subject to sudden fits of passion, but that intellect which always stands sentinel over the Hebrew soon subdues the gust. However strong in Shylock's time might have been the hatred of the Jew toward the Christian, the lust of lucre

was more strong, and Shakespeare might have ransacked every Ghetto in Christendom without finding a Jew, or a Christian either, who would have preferred a pound of flesh to a pound of sterling, and Jews also shrink from physical contests. Their disposition is to triumph by intellect rather than violence

The contempt of a daughter for her parent is equally uncharacteristic of the Jew. The Jews are universally admired for the affections which adorn their domestic life No one can ever have visited the houses of the Jews without having been struck by the glowing affection with which the daughter greets the father as he returns from the day's campaign and the slights and sneers his gaberdine and yellow cap provoke, and without observing how those small, restless eyes that sparkle and gleam, shine out in a softened, loving luster as they fall upon the face of Rebecca or Jessica, or Sarah, and how he stands no longer with crooked back, but erect and commanding, as he blesses his household goods with exultations vehement as the prejudices which during the day have galled and fretted his nature.

To do justice to the grandeurs of the Jewish race, and to brand with infamy its infirmities, it is not enough to produce a repulsive delineation of the latter. It would be only just to give an expression to the former, and to exhibit that superiority of intellect which has survived all persecution and which, soaring above prejudices of the hour, has filled us with reluctant admiration on finding how many of the great events which mark the progress of the age or minister to its improvements, or elevate its tastes, may be traced to the wonderful workings of the soul of the Hebrew, and the supremacy of that spiritual nature which gave mankind its noblest religion, its noblest laws and some of its noblest poesy and music.

FRANZ DELITZSCH

German Protestant theologian and biblical scholar, 1813–1890. When German anti-Semites, in the eighteen eighties, condemned the Talmud as a repository of vice, he was one of the most active defenders of Judaism and Jewish literature. —*Jewish Artisan Life in the Time of Jesus*, tr. B. Pick, New York, Funk & Wagnalls, 1883, pp. 29 f., 51 f.

LABOR IN THE TALMUD

The Talmud (Rosh Hashana 1.8) puts the usurer on the same level with the gambler, and declares both to be vicious men, unfit to bear testimony in a court of justice.

Ancient Judaism honored labor and handicraft. When the Holy One, says a passage in the Talmud (Pes. 118a), pronounced his sentence on fallen Adam, he burst into tears at the words, "Thorns also and thistles shall it bring forth to thee"... But when God added, "In the sweat of thy face shalt thou eat bread," he was comforted. "Love labor," was a maxim of Hillel's teacher, Shemaya (Ab. 1.10). "Great is labor," says another (Ned. 49b; cf. Kamma 79b), "for she honors her master."

Domestic servants were treated as members of the family. Kindness and consideration for them is recommended both by precept and example. "Beware," it is said, "to eat fine bread and to feed thy servant upon black bread; to sleep on cushions while he lies on straw" (Kid. 20a).... Righteousness was already then understood by the better class in the sense in which St. Matthew describes Joseph, the husband of Mary, as a "just," or as Luther translates, "pious man," that is, they held it to consist, not in strict adherence to the law, but in following the law of kindness.

LUDWIG NOIRÉ

German monistic philosopher, 1829–1889. —Statement q. in I. Singer, p. 5.

BENEFICENCE

The most magnificent fruit of Judaism is their ever ready devotion to charity. Never, never did my Jewish friends close their hand or curtail their contribution when I solicited for humane purposes; never did they make us pay for what we had done to them. And I have become convinced that the command of the divine Master has been followed by them in the finest and purest sense, the command which ordains, "Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

NATHALIE GORTSHAKOV-UVAROV

Russian princess and intellectual. —From her essay, *Yeveei i Christiane* (2nd ed., Moscow, 1888); *Juifs et Chrétiens*, Paris, A. Ghio, 1887.

JEWS AND CHRISTIANS

When the Semitic question raised such a commotion in Europe, there appeared a pamphlet on that subject which concluded with the suggestion that, in order to remove the difficulties involved, the Jews ought to be civilized.

My personal observations have led me to a different conclusion: the Jew, as a people, has reached the highest point of human development as comprehended by the Mosaic law.

It seems to me that the problem now is how to civilize and Christianize thoroughly the peoples among whom the Jews live, so that the latter may, if not love them, at least respect them. Let the Jew be witness to the fruit which this civilization may bear, let hatred and contempt give way to mutual good will, and the Jew will be happy to recognize a brother in the Christian

I wish that, instead of devoting themselves to trace the faults of Jews, Christian nations would seek to imitate them in their social qualities and religious loyalty. Now, that the Jews' first task, to spread monotheism on earth, has been accomplished, should not their presence in our midst serve the purpose of revivifying moral sentiment and familial affection, attributes that are fast disappearing among us? . . .

Oh, if the Jews had only a fraction of our vices, even their name would long since have been effaced from the earth!

LE MONDE

From an article in the French clerical journal, the strictly orthodox Roman Catholic *Le Monde*, q. in Simon Wolf, *The American Jew as Patriot, Soldier and Citizen*, ed. L. E. Levy, Philadelphia, Levytype Co., 1895, p. 492 ff.

HONOR THY FATHER

The Jews did not worship idols; they alone did not prostrate themselves before nature; they condemned, despised that pantheism, that idol-worship, which sanctified the vices and the passions, and which the Greeks and Romans embraced with such ardor. The dignity and regularity of their habits formed a striking contrast to pagan dissipation. They opposed in their individuality the beauty of their rigorous law to the impure teachings of paganism. They never presented a disgraceful spectacle in the time of their prosperity; they never participated in the bloody games of the ring; they held human sacrifices in horror.

The Jews did not profess the principle of equity, of which the Greeks and Romans boasted so much — themselves absolute partisans of slavery. They simply upheld the institution of family hierarchy, the paternal authority.

Their habits and institutions, inspired by the parental sentiment — were they not full of kindness and foresight? Could they overlook the feeble and the poor? Amongst them brothers could not know contention and strife, because they were equals in reality. Without the parent, fraternity would disappear.

In order to subsist it is necessary that children should always have before them the image, the memory, the principle of the paternity from which they emanated, which formed the bonds of their friendship. Their unity proceeds from thence, a unity sweet, lively, inculcated in infancy, formed by the heart before the mind could grasp it The Jews never forgot, and had they done so, the law would have reminded them, that the earth belongs to the Lord and that in God they are all brothers. The constitutional wars between the poor and the rich in Rome and Athens were caused by extortion. This question of extortion fills Roman history with its pale shadow; it is at the bottom of all the troubles, dissensions, periodical massacres and revolts The Jewish fraternity condemned extortion as a principle of tyranny.

This fraternity, so powerful a principle, led the Jews to love their fellow-beings, to see in them colleagues and brothers; they received the stranger willingly, extended to him their hospitality, even a share in the benefits of their law — something that was foreign to all other nations The dogma of Divine creation exhibited to the Jews all men as brethren. They did not treat the stranger therefore as a barbarian. They, the Israelites, alone of all the nations of antiquity, did not carry on aggressive wars; once established upon their soil, they had no other desire than to live in peace by living out their laws. This is the object of all their institutions. They do not make war upon the stranger, because they have no hate against him

By their habits in the government of the State the Jews were separated completely from Greece and Rome. They never brooked the insults of the ancient and modern mobocracy, because they respected the principle of the family, the foundation of their political, judicial, administrative and military organization. They alone in antiquity repudiated slavery. They practised a national brotherhood which the Christian people are hardly capable of comprehending; it is so sublime, and almost beyond human nature . . . Tacitus remarked the close ties of brotherhood that united them in his time. *Inter ipsos obstinata fides* . . .

The Jewish nation has survived all its victors; it alone, says Jean Jacques Rousseau, withstood the power of time, fortune and defeat. Greece and Rome were enveloped in a system of superstition which weighed heavily upon the actions of public and private life. The Jews lived beyond the pale of that ignominy. The causes of this intellectual and moral superiority became the subject of jealous depreciation generally.

WASHINGTON GLADDEN

American Congregationalist clergyman, author and social reformer, 1836-1918. —See Cowen, p. 61 ff.

SMITHIAN ECONOMY

I have no doubt that prejudice against the Jews has been raised, unwittingly, by the teachings of Church and Sunday School. Christian teachers of all grades ought to explain more carefully than they sometimes do, that the Jews, with all their prejudice, were the very best people in the world when our Lord came to earth, possessing the purest morality, honoring the family as it was honored by no other nation. We ought to keep it before our children that Jesus himself was a Jew; that all the apostles were Jews; that Christianity was planted in Asia and Europe by Jews . . .

The mercantile world generally has accepted Smithian economy, that moral motives have no place or power in the economic realm; that free competition is the only law of trade, and that it is impossible, by our intelligence and good-will, to modify or mitigate the hardships which arise from the operation of this law. Business has been done in Christendom pretty largely under the guidance of these notions, and so far as these notions have been accepted and followed, trade has become a debasing and demoralizing occupation. Those who have followed it most closely have got the most harm from it. It must make them hard, fierce, persistent, relentless

Some things must be done by Christians and some things by Jews. The Christians must learn justice and charity. Both Jews and Christians must unlearn the maxims of a materialistic political economy, and must try to understand that "a man's life consisteth not in the abundance of the things which he possesseth." When that lesson is well learned by Jews and Gentiles, "the middle wall of partition" between them will speedily come down.

SVEN ANDERS von HEDIN

Swedish explorer and author, 1865-. —*Fran Pol till Pol*, Leipzig, Brockhaus, 1911, v. 1, p. 52, q. in Bloch, p. 499.

FROM POLE TO POLE

I felt so ill [when in Baku] that my mother wanted to join me. My knees were swollen and gave me excruciating pain. Day and night a physician kept watch at my bedside and did everything to assuage my pain. This physician was an old Polish Jew. In my feverish dreams I saw him walk through the room, quiet and silent, poorly dressed, the picture of faithfulness and devotion. And when his task was finished he refused to accept any compensation for his

trouble. I had better give the money to the poor, he said. To the present day the old man stands distinctly before me, with his lined face, his large aquiline nose and the bobbing cork screw locks at the ears; I still see his gaberdine which had once been black, but now had become green in the seams and full of moth holes. I think he is dead now, my old Jew, but he belongs to those whom I shall never forget.

ELLEN KEY

Swedish author and social reformer, 1849–1926. She was especially devoted to the cause of improving the lot of women and children, and did not fail to lift her voice in behalf of Jews. —*Rahel Varnhagen*, tr. A. G. Chater, New York, 1913, p. 13. Courtesy of G. P. Putnam's Sons.

JEWISH LOVE

Every one knows — and many acknowledge — the intellectual gifts, creative force, thirst for knowledge, and persevering, clear-sighted energy of the Jewish people. But too little is said of the qualities which nevertheless appear most characteristic to those who have seen Jewish women and men at close quarters: their strength in love, their sense of fraternity, their helpfulness and self-sacrifice. It was not an accident that Jesus came of the Jewish people. The attempts now made to prove that he was an Aryan are a waste of labor for those who — as in my case — have more readily found his qualities in those of Jewish than in those of Germanic descent.

JAMES WATSON GERARD

American jurist, ambassador to Germany, 1867–. —*My Four Years in Germany*, New York, G. H. Doran, 1917, p. 188. Reprinted by permission from Doubleday, Doran and Company, Inc.

JEWS ARE GENTLE

At the time I left Germany there were nearly two million prisoners of war in the Empire, of whom about ten thousand were Russian officers, nine thousand French officers, and about one thousand British officers.

As a rule our inspectors found the hospitals, where the prisoners of war were, in as good condition as could be expected.

I think that this was largely due to the fact that so many doctors in Germany are Jews. The people who are of the Jewish race are people of gentle instincts.

III.

BY THE SPIRIT

This is the word of the Lord unto Zerubbabel: Not by might, nor by power, but by My spirit.—Zech. 4.6.

1. GIROLAMO SAVONAROLA: Like Hebrew Women.
2. THOMAS NEWTON: The Preservation of Israel.
3. GOTTHOLD EPHRAIM LESSING: The Preservation of the Jew.
4. BETTINA VON ARNIM: The Way of the Jew.
5. WALTER SCOTT: Glory.
6. ARTHUR BEUGNOT: The Battle for Truth.
7. SOREN AABYE KIERKEGAARD: Father Abraham.
8. ADAM MICKIEWICZ: The National Hope.
9. ÉTIENNE VACHEROT: The Jewish Spirit.
10. SAMUEL U. S. DE SACY: The Acme of National Heroism.
11. MAURICE GUILLAUME GUIZOT: Meditations.
12. FÉLICIEN CAIGNART DE SAULCY: The Defense of Jerusalem.
13. HENRIK IBSEN: Individualism and Spiritual Kinship.
14. CRAWFORD HOWELL TOY: The Vitality of the Jew.
15. SAMUEL HENRY BUTCHER: Greek and Jew.
16. JULES BARTHÉLEMY SAINT-HILAIRE: A Choice People.
17. JOHN ALEXANDER COCKBURN: The Qualities of the Jew.
18. GUSTAV STRESEMANN: Spiritual Recovery.
19. LOUIS HUBERT GONZALVE LYAUTEY: Little Judea.
20. CHARLES ALLEN DINSMORE: A National Spirit.
21. RALPH WILLIAM INGE: The Faith of the Jew.



BERNINI — Habakkuk

GIROLAMO SAVONAROLA

Italian Dominican monk, opponent of the Medici, moral reformer and martyr, 1452–1498. He was greatly influenced by the temper and spirit of the Hebrew prophets. He followed the tradition of Florence in turning to ancient Jewish heroes for inspiration, accepting them as symbols of man's struggle for liberty, and, like an earlier Dominican friar, Jacobus de Voragine, archbishop of Genoa (1230–1298), he found in the Maccabean martyrs the supreme "example of patience and constancy" (*The Golden Legend*, tr. Ryan and Ripperger, New York, Longmans, Green & Co., 1941, v. 2, p. 400). —From a letter to his mother in 1496, in P. Misciattelli, *Savonarola*, tr. M. Peters-Roberts, New York, D. Appleton & Co., 1930, p. 113.

LIKE HEBREW WOMEN

I would that your faith, were it possible, could be like that of the holy Hebrew women of the Old Testament, so that you might be enabled without shedding a tear to look upon your children martyred before your eyes. Dearest mother, I do not say this through any desire to refrain from comforting you, but because I wish to prepare you — lest I may have to die.

THOMAS NEWTON

English clergyman, Bishop of Bristol, 1704–1782. —*Dissertations on the Prophecies*, London, 1754, v. 1, pp. 216 ff., 241 f.

THE PRESERVATION OF ISRAEL

The preservation of the Jews is really one of the most signal and illustrious acts of divine Providence

The Jews can go up higher than any other nation, they can even deduce their pedigree from the beginning of the world. They may not know from what particular tribe

or family they are descended, but they know certainly that they all sprung from the stock of Abraham. And yet the contempt with which they have been treated and the hardships which they have undergone in almost all countries, should, one would think, have made them desirous to forget or renounce that original; but they profess it, they glory in it: and after so many wars, massacres, and persecutions, they still subsist, they still are very numerous: and what but a supernatural power could have preserved them in such a manner as none other nation upon earth hath been preserved?

Nor is the providence of God less remarkable in the destruction of their enemies, than in their preservation We see that the great empires, which in their turns subdued and oppressed the people of God, are all come to ruin; because though they executed the purposes of God, yet that was more than they understood; all that they intended was to satiate their own pride and ambition, their own cruelty and revenge. And if such hath been the fatal end of the enemies and oppressors of the Jews, let it serve as a warning to all those, who at any time or upon any occasion are for raising a clamor and persecution against them.

GOTTHOLD EPHRAIM LESSING

German poet, dramatist, critic, leader of the Enlightenment, 1720–1781. He was an intimate friend of Moses Mendelssohn. Among his early dramatic attempts, *Die Juden* (1749) drew a sympathetic picture of a Jew in a way that was unusual in the literature of the time. His last dramatic work, *Nathan der Weise*, produced in 1779, is regarded as the foremost classical plea on the stage for tolerance. See Samuel Modlinger, *Lessings Verdienste um das Judentum*, Frankfurt a. M., 1869. —From *Rettung des Hieronimus Cardanus*, in v. 3, of his *Schriften*, 1754. Jerome Cardan, Italian physician, mathematician and astrologer (1501–1576) had expressed derogatory opinions on religions other than Christianity, which opinions Lessing characterized as unjust and

attributed to ignorance. Cardan had claimed that God could not have been pleased with Judaism, which He permitted to perish, to which Lessing replied:

THE PRESERVATION OF THE JEW

Has the Jewish religion really perished? Is not its present circumstance rather a prolonged Babylonian captivity? The arm which delivered His people then is still unimpaired. Perhaps the God of Abraham heaped such difficulty on the return path of the posterity of Abraham to their inheritance, and rendered it so insurmountable, in order to manifest His might and wisdom in all the more glorious splendor to the dismay of their oppressors.

“Do not be mistaken, Cardan,” a pious Jew could undoubtedly retort. “Our God has so far from forsaken us that He has rather remained our protector even amidst His judgments. If He had not watched over us, would we not long since have been swallowed up by our enemies, would they not long since have exterminated us from the face of the earth and wiped our name off from the book of the living? Scattered to all corners of the globe, oppressed, maligned and persecuted everywhere, we are nevertheless the same today as we were a thousand and more years ago. Recognize His hand; or else name us another people that have met sorrow with such invincible powers, and amidst all their afflictions have worshipped God, from whom their afflictions have come, have worshipped even after the manner of their forebears upon whom He showered His blessings.

“As God said to Satan, when He was about to test Job, ‘Behold, he is in thy hand; only spare his life,’ so He spoke to our enemies, ‘My people is in your hand, only spare his life.’ Here are the boundaries of your fury, here is the shore on which the waves of your pride shall break! Thus far and no farther! Proceed to afflict us, oppress us without

end; you shall not achieve the goal which you seek. He spoke the word 'Spare!' and His word is true. In vain will Bildads and Zophars arise out of our own race to doubt our good cause. In vain will our own commiserating wives call out to us: 'Do you still hold fast your integrity? Blaspheme God and die!' We shall not blaspheme Him, for He will most assuredly descend at last in a whirlwind, and turn our captivity, and give us double of what we had."

I shall not let my Jew continue. Let this suffice as a proof of how easy it is to refute the fallacies of Cardan.

BETTINA von ARNIM

German author, 1785-1859. In her biographical work, *Die Günderode*, apparently written in 1805-6, she describes the charm of Ephraim, "an old-clothes Jew," whose wisdom and courage helped to rouse her sympathy with his people and resentment against the manner in which "Christians closed their unchristian hearts against them." —*Correspondence of Fräulein Günderode and Bettine von Arnim*, Boston, T. O. H. P. Burnham, 1861, pp. 231 f., 299 ff.

THE WAY OF THE JEW

Yesterday, as we spoke of Napoleon, I said to Ephraim: With you I would win battles! . . . You are perfectly collected, having your object in view, you stand above the prejudices of life . . . You never complain, but are satisfied with life as God gave it; that is wisdom, I think. "And yet Ephraim is nothing but a peddling Jew," said he . . .

Am I not happy, Günderode, that God sent such an one to my door, from a despised race, only to make his high mind shine the brighter? . . . Here I have the Jew in my mind, who, beyond the bloom of the parent, fulfills those difficult conditions, following that weary path after a subsistence for his grandchildren, unheeding himself, counting no day as his own; returning to his family in the heat of the day,

wearily stooping to gather the crumbs by the way to bring to his orphan children . . . I know nothing more of growing old, of fading, since I have seen this man.

SIR WALTER SCOTT

Scottish novelist and poet, 1771–1832. No other great novel has drawn a more sympathetic picture than his *Ivanhoe* (1819), with its touching portrayal of Rebecca, the daughter of Isaac of York, against the background of chivalrous, medieval England. See K. Bos, *Religious Creeds and Philosophies as represented by Characters in Sir Walter Scott's Works and Biography*, 1932. —The excerpt, from *Ivanhoe*, ch. 29, begins with convalescing Ivanhoe's remonstrance after Rebecca had urged her patient to remain calm.

GLORY

"Rebecca," he replied, "thou knowest not how impossible it is for one trained to actions of chivalry to remain passive as a priest, or a woman, when they are acting deeds of honor around him. The love of battle is the food upon which we live — the dust of the mêlée is the breath of our nostrils! We live not — we wish not to live — longer than while we are victorious and renowned. Such, maiden, are the laws of chivalry to which we are sworn, and to which we offer all that we hold dear."

"Alas!" said the fair Jewess, "and what is it, valiant knight, save an offering of sacrifice to a demon of vain glory, and a passing through the fire to Moloch? What remains to you as the prize of all the blood you have spilled, of all the travail and pain you have endured, of all the tears which your deeds have caused, when death hath broken the strong man's spear, and overtaken the speed of his war-horse?"

"What remains?" cried Ivanhoe. "Glory, maiden, glory! which gilds our sepulchre and embalms our name."

"Glory!" continued Rebecca, "alas! is the rusted mail which hangs as a hatchment over the champion's dim and mouldering tomb, is the defaced sculpture of the inscription which the ignorant monk can hardly read to the inquiring pilgrim — are these sufficient rewards for the sacrifice of every kindly affection, for a life spent miserably that ye may make others miserable? Or is there such virtue in the rude rhymes of a wandering bard, that domestic love, kindly affection, peace and happiness are so wildly bartered to become the hero of those ballads which vagabond minstrels sing to drunken churls over their evening ale?"

"By the soul of Hereward!" replied the knight impatiently, "thou speakest, maiden, of thou knowest not what. Thou wouldst quench the pure light of chivalry, which alone distinguishes the noble from the base, the 'gentle knight' from the churl and the savage; which rates our life far, far beneath the pitch of our honor, raises us victorious over pain, toil and suffering, and teaches us to fear no evil but disgrace. Thou art no Christian, Rebecca; and to thee are unknown those high feelings which swell the bosom of a noble maiden when her lover hath done some deed of emprise which sanctions his flame. Chivalry! Why, maiden, she is the nurse of pure and high affection, the stay of the oppressed, the redresser of grievances, the curb of the power of the tyrant. Nobility were but an empty name without her, and liberty finds the best protection in her lance and her sword."

"I am, indeed," said Rebecca, "sprung from a race whose courage was distinguished in the defence of their own land, but who warred not, even while yet a nation, save at the command of the Deity, or in defending their country from oppression. The sound of the trumpet wakes Judah no longer, and her despised children are now but the unresisting victims of hostile and military oppression. Well hast

thou spoken, Sir Knight: until the God of Jacob shall raise up for His chosen people a second Gideon, or a new Maccabeus, it ill beseemeth the Jewish damsel to speak of battle or of war."

The high-minded maiden concluded the argument in a tone of sorrow, which deeply expressed her sense of the degradation of her people, embittered perhaps by the idea that Ivanhoe considered her as one not entitled to interfere in a case of honor, and incapable of entertaining or expressing sentiments of honor and generosity.

"How little he knows this bosom," she said, "to imagine that cowardice or meanness of soul must needs be its guests, because I have censured the fantastic chivalry of the Nazarenes! Would to Heaven that the shedding of mine own blood, drop by drop, could redeem the captivity of Judah! Nay, would to God it could avail to set free my father, and this his benefactor, from the chains of the oppressor! The proud Christian should then see whether the daughter of God's chosen people dared not to die as bravely as the vainest Nazarene maiden that boasts her descent from some petty chieftain of the rude and frozen north!"

ARTHUR BEUGNOT

French historian and political thinker, 1797-1865. — *Les Juifs d'Occident*, Paris, Lachevardière, 1824, p. 6.

THE BATTLE FOR TRUTH

The world will not see again a spectacle resembling the proscription of the Jewish people. Nations and kings will no more combine their passions and prejudices to outrage reason by such an example of barbarism. The present state of civilization raises a barrier against the return of such excesses. But too often will beneficial truths yet be driven,

like the Jewish people, from land to land. They will still be seen searching for asylum, which they may perhaps not find anywhere. They will have only a small number of defenders, less powerful than virtuous, whose voice will be drowned out by the clamor of falsehood as was the voice, not long ago, of those who did not fear to take up the defence of the children of Israel. This sad comparison lends something touching to the story of the Jewish people. It consoles by showing that the most formidable prejudices are not immortal. It encourages the faint champions of truth who despair because victory is not within their range. The Jews are indebted for the amelioration of their fate to an order of principles which people have begun to attack in some countries: the moment has come, therefore, when men of good faith ought to take up arms again, and defend stoutly these truths.

SOREN AABYE KIERKEGAARD

Danish philosopher, 1813-1855. His rigid concept of faith and spirituality is a potent force in present-day Protestantism. He refers frequently to the Old Testament as representative of religion in its pure and genuine form. —*Fear and Trembling*, a Dialectical Lyric by Johannes de Silentio, tr. Robert Payne, Oxford University Press, 1939, p. 24 f.

FATHER ABRAHAM

O venerable father Abraham! When you returned home from Mount Moriah, you needed no praise to console you for your loss: for, indeed, did you not win everything and keep Isaac? . . . O venerable father Abraham! Thousands of years have passed since those days, but you have no need of a tardy lover to snatch your memory from the power of oblivion: for every language reminds men of you — and yet you reward your lover more gloriously than anyone, since in Heaven you grant him blessedness in your bosom

and on earth captivate his heart and his eyes with the miracle of your action. O venerable father Abraham! Second father of our race! You who were the first to know and the first to bear witness to that vast passion which disdains the fury of the elements and the powers of creation in order to battle with God, you who were the first to know that supreme passion, that humble, holy, and pure expression of the divine madness which was the admiration of the heathen — forgive him who would speak in your praise, if he has spoken idly. He has spoken humbly, according to the desire of his heart: he has spoken briefly, because brevity is seemly; but he will never forget that you required a hundred years to obtain the son of your old age against all hope and that you had to draw your knife before you could keep Isaac; nor will he ever forget that in a hundred and thirty years you never went beyond faith.

ADAM MICKIEWICZ

Polish poet, regarded as the greatest Slav poet next to Pushkin, 1798–1855. He sang of the spiritual and historic kinship between the Poles and Jews, and in his *Pan Tadeusz*, Poland's national epic (1834), he portrayed the patriotic character of Jankiel. —*Kurs Literaturny Słowiańskiej*, Paris, 1841–1844, v. 3, p. 322, Lecture of Dec. 26, 1843; see also v. 4, p. 14, Lecture of April 23, 1844.

THE NATIONAL HOPE

There is another very important task before Polish philosophy. Messianism is also to solve the oldest and most difficult of all questions, that of the people of Israel. It is not in vain that this people chose Poland as its fatherland. The most spiritual among all peoples on earth, it is capable of understanding what is most sublime in humanity; but delayed hitherto on the road to progress, and unable to see

anywhere the attainment of the promises made to them by Providence, the Jews have dissipated their mental powers in earthly pursuits, and deteriorated. However, they have never ceased to await their Messiah, and this faith of theirs has certainly not been without influence on the character of Polish Messianism A futile endeavor has thus far been made to link the case of this people with that of Poland by promising them landed property and a better material existence. Could this people forget the centuries of suffering they experienced, and sell their glorious past for a piece of land? Would it not have been a misfortune for the world if this last remnant of an ancient tribe, the only one that has never doubted God, would have fallen into apostasy?

ÉTIENNE VACHEROT

French philosopher, 1809-1897. — *Histoire critique de l'école d'Alexandrie*, Paris, 1846, v. 1, p. 126 f.

THE JEWISH SPIRIT

Though the spiritual history of this people is not completely known, there are enough monuments and fragments extant to convince us that the Jewish spirit is as active as it is tenacious, as intelligent as it is self-willed, as supple as it is determined. The books of Holy Writ captivate his faith but not his thought; firm and immovable in his attachment to the teachings of his fathers, the Jew expounds and develops these doctrines to a certain extent. The progressive variations of the Bible, the works of individual meditation, like the Book of Ecclesiasticus, the writings of Aristobulus, and especially of Philo, the Cabala and the Talmud are decisive testimony of Jewish speculative activity. Undoubtedly the hierarchy in Judea weighs upon thought, but it does not immobilize it as in other lands of the Orient. In

India, in Egypt, in Persia, religious sentiment has only one seat, the sanctuary; only one organ, the priest. All light, all religious life emanate from the temples. The priest alone communicates with God; he alone can transmit from Him the inspirations. The people listen silently The theocracy of the Jews is not aristocratic to this degree. The people interfere frequently through the person of their prophet. He speaks when the priests remain silent Isaiah, Jeremiah, Ezekiel come forward from the masses and not from the sanctuary. The prophets did not receive from the priests the charge to teach the people the law, but they speak only of the holy spirit whose potent breath they feel within themselves.

SAMUEL USTAZADE SILVESTRE de SACY

French journalist, editor, member of the Academy, 1801–1879.
—*Variétés littéraires, morales et historiques*, Paris, Didier, 1861,
v. 2, p. 198.

THE ACME OF NATIONAL HEROISM

This long passive defence, amidst so many calamities, is perhaps what I admire most in the history of the last days of the Jewish national State. I see in it something more glorious and more difficult than dying in battle Almost all peoples know how to die heroically in a crisis. But to resist step by step over a period of two hundred years, as the Jews did, without turning to the extreme of revolt, to resist now violence, now seduction, to let themselves neither be crushed by the threats of Caligula nor be tempted by the splendor of Herod, who sought to introduce into Judea the temples, circuses and arts of Greece, to have before their eyes the example of a whole world yielding, and yet themselves not yielding, that is the acme of national heroism!

MAURICE GUILLAUME GUIZOT

French critic, linguist and statesman, 1833–1892. — *Meditations on the Essence of Christianity and on the Religious Questions of the Day* (1864), New York, Carlton and Porter, 1865, pp. 243 f.

MEDITATIONS

After the development of power and grandeur which took place among the Jews in the reigns of David and Solomon, their history is but a long series of misfortunes and reverses

And shall, then, the Hebrews oppose no efficacious resistance to the reverses? What is to become, in this absolute ruin of the nationality of the Jews, of their God and their faith? Shall the miracles of Sinai have no more virtue than the mysteries of Eleusis, and Jehovah languish away and vanish in the routine of sacerdotal ceremonies, or in philosophical scepticism?

By no means: in the midst of His people's decay, the God of Israel maintains interpreters who struggle with indomitable fidelity against public calamities and popular errors Even while calling the people of Israel back to the faith of their fathers, the prophets open to them new perspectives. While reproaching them with the errors that have led to their decay and servitude, they permit them yet to see the future delivery and regeneration. It is their divine character to live at once in the past and in the future; to confide alike to the ordinances of the Eternal and to His promises. They move forward, but they change not; they believe, they hope; they are faithful to Moses while they announce the Messiah.

FÉLICIEN CAIGNART DE SAULCY

French Hebraist and numismatist, 1807–80. — *Les Derniers Jours de Jérusalem*, Paris, Hachette, 1866, p. 437.

THE DEFENSE OF JERUSALEM

Never, at any time, did a nation suffer so much, throw itself so bravely and so completely into the arms of death in order to escape the most poignant of misfortunes, invasion and subjugation by the brute force of foreign armies.

All honor, then, to the illustrious martyrs of Jewish patriotism, who paid with their blood for the right to transmit to their posterity the memory of the most glorious resistance ever put up by the weak to the horrors of conquest.

HENRIK IBSEN

Norwegian dramatist, 1828–1906. —From a letter to Georg Brandes, dated in Dresden, Feb. 17, 1871, in *Letters of Henrik Ibsen*, tr. John Wilsen Laurvik & Mary Morrison. New York, Fox, Duffield & Co., 1905, p. 208 f. See H. Greenberg in *Jewish Frontier*, May 1943.

INDIVIDUALISM AND SPIRITUAL KINSHIP

Yes, to be sure, it is a benefit to possess the franchise, the right of self-taxation, etc., but for whom is it a benefit? For the citizen, not for the individual. Now there is absolutely no reasonable necessity for the individual to be a citizen. On the contrary — the State is the curse of the individual. With what is the strength of Prussia bought? With the merging of the individual in the political and geographic concept. The waiter makes the best soldier. Now, turn to the Jewish nation, the nobility of the human race. How has it preserved itself — isolated, poetical — despite all the barbarity from without? Because it had no State to burden it. Had the Jewish nation remained in Palestine, it would long since have been ruined in the process of construction, like all the other nations. The State must be abolished! In that revolution I will take part. Undermine the idea of the State; make willingness and spiritual

kinship the only essentials in the case of a union — and you have the beginning of a liberty that is of some value. The changing of forms of government is mere toying with degrees — a little more or a little less — folly, the whole of it.

CRAWFORD HOWELL TOY

American orientalist, historian of religion, 1836–1919. — *Judaism and Christianity*, Boston, Little Brown & Co., 1890, p. 237 f.

THE VITALITY OF THE JEW

The internal ground [for the religious development of the Jewish people] was the religious instinct of the nation — that inexplicable necessity which it felt for realizing and defining its relation to God — an instinct common indeed to all nations, but assuming among the Jews proportions which we can no more explain than we can account for the genius of Plato and Shakespeare. No other nation produced an order of prophets. The flower of the Athenian mind devoted itself to literature, art and philosophy; the highest and noblest Jewish thought was consecrated to religion. The prophets passed away and were succeeded by lyric poets, students of practical life and schools of law; but all these, no less than their predecessors, were inspired by the idea of religion. From the belief that God was the only law-giver, it was but a step to the conviction that the national life was to be absolutely regulated by the divine will. The attainment of this end was favored in a remarkable manner by the outward conditions of the nation. From the Babylonian exile on, they were inured to the idea of political dependence, . . . and all the energy which would otherwise have gone into affairs of civil government was given to ecclesiastical organization. It is a proof of the intense vitality of the Jewish people that they did not, like the surrounding communities, succumb to the oppression of

foreign political domination. Their energy came from, or was in closest union with, their consciousness of possession of highest truth and their hope of a brilliant future.

SAMUEL HENRY BUTCHER

Irish classical scholar, educator, and translator, 1850-1910.
—*Some Aspects of the Greek Genius* (1891), London, 1929, pp. 164 ff. By permission of The Macmillan Company, publishers.

GREEK AND JEW

In the absence of Hope and of an ideal of progress, we strike upon one great difference between the classical Greeks and the Hebrews. Not that the history of the Hebrews was one of progressive expansion and orderly development. It was so in a far less degree than that of the Hellenes, being in truth a long record of ever-recurring rebellions and late repentances. The nation was of all others the most full of inner contradictions; the higher and the lower self were never reconciled. Yet in the darkest hour of adversity the prophets did not despair of Israel. When Jerusalem was desolate, when the people was in captivity, and national existence had been crushed, the voice of prophecy speaks out the more confidently. It recalls the divine guidance that had watched over the race, and tells of the mighty destiny that was in store for Israel. Through the prophets an ideal and glorified national sentiment was created, transcending local limits and intertwined with the highest hopes that could be conceived for humanity. They looked to a spiritual restoration and triumph, which should be for the world at large the beginning of a glorious future. This ideal, ardently desired, possessed the mind of the pious Jew; it fed in him a sacred fund of joy, and kept alive a spark of hope in a world of spiritual despair against the day when He who was "the desire of all nations" should come.

JULES BARTHELEMY SAINT-HILAIRE

French classical scholar and statesman, secretary to Thiers and Minister of Foreign Affairs, 1805-1895. See his letter to the editor of *Archives Israélites*, Sept. 9, 1891, on the centennial of Jewish emancipation in France. —The following quotation is from the collection of I. Singer.

A CHOICE PEOPLE

No people in the world has presented such a vivid example of unwavering perseverance and unflinching devotion to faith as the Jewish people. No nation has exerted so mighty a religious influence on humanity as Israel. Their Bible is by far the greatest book among the holy books of nations, and it makes the Jews "God's People" The disappearance of the Jewish faith would be the more grievous today, precisely because the conception of God has been weakened almost to the vanishing point, at least for the present, among very many people who regard themselves as enlightened and educated. The human conscience is in need of Israel's eternally vital protest, and of the firm support which it may find therein against the weakness and doubt that threaten Christendom.

JOHN ALEXANDER COCKBURN

Australian statesman and Prime Minister, 1850-1929. —From "The Jew as a Citizen," in *The Real Jew*, ed. H. Newman, London, A. & C. Black, 1925, p. 272 ff.

THE QUALITIES OF THE JEW

The expulsion of Jews from a country has sometimes led to untoward consequences by depriving it of an energetic, enterprising, and adventurous element. Frederick the Great remarked that to oppress the Jews never brought prosperity to any Government. Indeed, the "debacle" of the once mighty Empire of Spain has been traced to the enforced

exodus in 1492 It has been surmised that the advent of the Jews to Holland stimulated that previously lethargic and contented nation into world-wide activity; and induced Cromwell to encourage their return to England after an exclusion for over 300 years

In the British Colonies the rights of citizenship were conferred on the Jews earlier than in England. In Australia and New Zealand they never suffered from any disability and in many cases have risen to the highest position in public life. Through the long ages in the ascent from the position of a despised and outlawed race to the present status of equality in citizenship, the Jews have undergone hardships untold The triumphant emergence of the Jews from their manifold tribulations is evidently due to the earnestness of their religious exercises, to their strict adherence to hygienic laws, to their extraordinary energy, undaunted perseverance, indomitable will and power of endurance — qualities which may well serve as an object-lesson worthy of imitation by the world at large.

GUSTAV STRESEMANN

German statesman, foreign secretary of the Republic, promoter of the Locarno Pact, 1878–1929. —From an address at the Hamburg Overseas Club, April 1925, in *Gustav Stresemann: His Diaries, Letters, and Papers*, ed. and tr. Eric Sutton, N. Y., 1937, v. 2, p. 276 f. By permission of The Macmillan Company, publishers.

SPIRITUAL RECOVERY

In the hall of the Dresden Chamber of Commerce there are inscribed on the walls the wonderful words of Goethe, from *Wilhelm Meister*, about the greatness of a merchant's career. I am not referring only to the questions of international trade, nor to your great achievements, nor to the

vast peregrinations that make a journey round the world a matter of ordinary experience. I have the feeling that in the times of our rejoicing over our grandiose rise to prosperity we lost something of what brought the nation together in earlier days, the spiritual affinity with the great movements of literature, art and philosophy. A question that is often passionately discussed at present, the question as to how the Jewish element came to preponderate in many walks of life, may, I believe, be best explained by the fact that our Jewish fellow-citizens are interested and excel in just these matters, and they thus acquire the superiority that is given to everyone who possesses some intellectual significance, compared with those to whom these things mean nothing. Do not let the spiritual element in things material perish. In the last resort, the recovery that we all hope for must come in the spiritual as well as in the economic sphere, and so, please God, it will come.

LOUIS HUBERT GONZALVE LYAUTEY

Marshall of France, High Commissioner and Resident General of Morocco, founder of the French North African Empire, member of the French Academy, 1854-1934. —From an interview with Pierre Van Paassen, in *The Virginia Quarterly Review*, Fall Issue 1931; reprinted in Pierre Van Paassen, *Days of Our Years*, New York, Hillman-Curl, Inc., 1939, p. 146.

LITTLE JUDEA

Little Judea gave Rome more trouble than Gaul. The empire had to keep its best legions in garrison there, legions that were sorely needed elsewhere: Batavi, Nervi, and Celts. The Jews were a restless crowd. They had never, you might say, never, you hear, disarmed morally. They had flown into the face of Assyria and Babylon and Egypt, pitched themselves insanely against those mighty empires. They

had watched those colossi topple into the abyss of history . . . They were waiting now for a chance to throw off the Roman yoke. They were fanatical patriots. We sometimes talk of the Jews as a people without a country, a people of nomadic wanderers, but we forget that the Jews defended their land with a heroism and desperation seldom witnessed anywhere else. They never resigned themselves as the Greeks did, for instance, to the loss of their national independence. Why, the very presence of Pilate in their holy city was a provocation to them. They had made him keep the emblems and banners of the empire outside the city. Think of it, keeping the sacred eagles of Rome from a conquered city! They would have thrown themselves against Pilate's legions with their bare hands, had the governor dared to set up an altar to Caesar in the temple courts, or in the gardens around the Jahvistic sanctuary.

CHARLES ALLEN DINSMORE

American clergyman and educator, 1860-. —*The English Bible and Literature*, Boston, Houghton Mifflin & Co., 1931, pp. 40 f.

A NATIONAL SPIRIT

The three elements which are necessary to constitute a nation are territory, people, and an organizing national spirit. Land and population are not enough: a common spirit, born of loyalty to a common ideal, must subdue the multitude to an organic unity. The structural ideal which has given America a soul, which has shaped her history, which is written deep in her constitution and is the passion of her songs, is *individual liberty under the proper restraints of law*; the ideal that every man shall have a fair chance to be what his Creator intended him to be. It has never been perfectly realized, but its influence is the most potent

force in our civilization. This spirit will live in memory and in literature when our physical fabric is disintegrated.

So Israel attained to that degree of spiritual and mental selfhood that she projected an ideal, obeyed it, lived by it and bequeathed it to the world. In the early days she was much like the surrounding tribes. She had a national God who was her confidence in battle and whose favor she sought to keep by ritualistic honors. But the cry of her prophets marked the birthpangs of an emerging truth. And this truth, held by her superior minds, became the life that preserved the people and the vital element which made her literature enduring.

The feeble folk whose capital was Jerusalem were the first people to move upward from the primitive mind into selfhood; to be unified not by material bonds but by spiritual loyalties; to catch the vision of a truth so glorious that its splendor matured them into the greatness of the things of the spirit.

The truth which gave the first soul to a people was this: *The Supreme Power is a Personal Spirit, graciously and earnestly, through individuals and nations, especially Israel, carrying forward his purpose of the ethical redemption of mankind.* There are tremendous implications in this simple sentence. A people holding such a conception will have an historical consciousness; they will have an inextinguishable hope and a firm belief in the Providential ordering of events

There are hints of the progress of humanity both in Aeschylus and the Greek philosophers, but it was the Jews who fixed in the thoughts of men the idea of a moral goal which explains the movements of history and the tragedies of individual experience. "These people," said Matthew Arnold, "have a secret, they have discerned the way the world was going and therefore they have prevailed." No

other literature of either ancient or modern times is so radiant with hope and dominated by it as is the literature of the Hebrews.

RALPH WILLIAM INGE

English philosopher, orator, and Dean of St. Paul's Cathedral, London, 1860-. —From a sermon delivered at St. Paul's, on May 2, 1933.

THE FAITH OF THE JEW

It is rather distressing that the Jewish nation — a nation which has done so much for the world — should even now be hated and persecuted.

Why the new German Government should behave in this strange manner I cannot even guess. It is foolish as well as wrong; for the Jews have stood by the graves of all their oppressors in turn.

What we were to look for was the secret of the unique greatness of the Jewish people. In what sense, and for what reason, were they "the chosen people"? Shall we not say it was because of their indomitable faith? They worshipped a God who revealed His name, that is, His character, as "I will be with you."

What will He be to them? They did not know. They guessed. They staked their lives, their fortunes, their hopes, on their guesses, and they guessed wrong again and again. . . .

Goethe speaks of the unconquerable levity of the human race, which goes on cherishing illusions twenty times proved fallacious. But it is not levity. It is something much nobler. "Though He slay me, yet will I trust in Him." It is the last word of Jewish nationalism.

IV.

THE GLORY OF ISRAEL

For this is your wisdom and your understanding in the sight of the peoples, that, when they hear all these statutes, shall say: 'Surely this great nation is a wise and understanding people.'— Deuteronomy 4.6.

1. JOHANNES BUXTORF: The Talmud.
2. GOTTFRIED WILHELM VON LEIBNITZ: The Power of Precepts.
3. FRANÇOIS DE SALIGNAC FÉNELON: The Religion of Love.
4. GIOVANNI BATTISTA VICO: Humanity's Purest Form.
5. IMMANUEL KANT: Religion and Conscience.
6. JOHANN GOTTFRIED HERDER: The Spirit of Hebrew Poetry and Law.
7. FRIEDRICH SCHILLER: The Mission of Moses.
8. FRANÇOIS RENÉ DE CHATEAUBRIAND: The Decalogue.
9. FRIEDRICH SCHLEGEL: Hebrew Excellence.
10. JOHN BIGLAND: Religious Instruction.
11. ALPHONSE DE LAMARTINE: Spiritual Culture.
12. GEORG WILHELM FRIEDRICH HEGEL: The Great Divide.
13. ERNST MORITZ ARNDT: Ancient Protestantism.
14. ALEXANDER VON HUMBOLDT: Cosmos.
15. JOHN RUSKIN: The Love of Nature.
16. EDGAR QUINET: Unity, Liberty and Equality.
17. HERMANN LOTZE: Jewish Sobriety.
18. WOLFGANG MENZEL: Job.
19. ATHANASE JOSUÉ COQUEREL: The Lord Is One.
20. THOMAS HENRY HUXLEY: The Puritans of Israel.
21. HARRIET BEECHER STOWE: Moses and His Laws.

22. HENRY COUDENHOVE-KALERGI: Jewish Salvation.
23. *Dresdner Anzeiger*: Hygiene Among the Jews.
24. RUDOLF OTTO: The Holy.
25. J. M. POWIS SMITH: Moral Progress.
26. GEORGE FOOT MOORE: The Synagogue.
27. JOHN B. M. BAXTER: The Spirit of Jubilee.
28. ALBERT SCHWEITZER: Israel's Affirmation.



DELACROIX — Jacob and the Angel

JOHANNES BUXTORF

German Hebraist, principal initiator of rabbinical study among Christian scholars, 1564–1629. Motivated primarily by the desire for the conversion of the Jews, Buxtorf promoted a study of Hebrew sources. —From *De Abbreviaturis Hebraicis* (1613), q. in *Diaries of Sir Moses and Lady Montefiore*, ed. L. Loewe, Chicago, Belford-Clarke Co., 1890, v. 1, p. 331.

THE TALMUD

The Talmud is a learned work, or a large corpus of erudition; it contains manifold learning in all sciences; it teaches the most explicit and the most complete civil and canonical law of the Jews, so that the whole nation, as well as their Synagogue, might live thereby in a state of happiness — in the most desirable way.

It is the most luminous commentary of the Scriptural law as well as its supplement and support.

It contains much excellent teaching on jurisprudence, medicine, natural philosophy, ethics, politics, astronomy and other branches of science, which make one think highly of the history of that nation and of the time in which the work was written.

GOTTFRIED WILHELM von LEIBNITZ

German philosopher, inventor of differential calculus, 1646–1716. —From the Preface to his *Essais de Théodicée sur la bonté de Dieu, la liberté de l'homme et l'origine du mal* (Amsterdam, 1710), new edition, Lausanne, 1760, v. 1, p. 316.

THE POWER OF PRECEPTS

Among all the ancient peoples the Hebrews are the only ones known to have had public principles regarding their

religion. Abraham and Moses established the belief in the one God, the Source of all good, the Author of all things. The Hebrews speak of it in a manner worthy of the Supreme Being, and it is astonishing to see the inhabitants of an insignificant territory more enlightened than the rest of the human race. The sages of other nations have perhaps said as much occasionally, but they did not have the good fortune of being followed and of having their teachings assume the force of law.

FRANÇOIS DE SALIGNAC DELAMOTTE FÉNELON

French ecclesiastic and philosopher, Archbishop of Cambrai, 1651-1715. —“Lettres au Duc d'Orleans,” Let. i., ch. 5, §3, in *Oeuvres Complètes*, Paris, Leroux & Jouby, 1851, v. 1, p. 98.

THE RELIGION OF LOVE

In a corner of the world I see a singular people. All others follow idols, all others worship blindly a frightful multitude of vicious and contemptible deities. This people, called Jews, worships only one God, the creator of heaven and earth. Its fundamental law, to which its whole cult refers, obligates men to love God with all their heart, with all their soul, and with all their mind and might. This people provides in its law for a circumcision of the heart, of which that of the body is merely a symbol; and this circumcision of the heart means the suppression of every affection which does not stem from the principles of the love of God

All the philosophers esteemed reason, justice, virtue and truth in themselves. They believed that the gods gave health, riches, fame; but they claimed to have found within their own innermost depths the virtue and wisdom which distinguished them from other men. They never developed the thought of the goodness of creation, or of the power

of the Creator, or of the selfless love due to Him. Hence, as I review all the nations of antiquity, I find the Jewish people alone worshipping the true God and in possession of the religion of love.

GIOVANNI BATTISTA VICO

Italian jurist and philosopher, Catholic historian, founder of a new conception of history, in which stress is laid on the particularity of individual peoples, 1668–1744. —From selections in *MVAA*, August 31, 1895, p. 277 f.

HUMANITY'S PUREST FORM

The religion preached by Moses taught the concept of a true God, not of the sky as the pagans thought, not of a world structure as the philosophers envisaged, but of a God who was above the heavens and the world. Beyond Israel such a concept was reached only by the divine Plato; when the Greeks had attained the highest rung of their culture

In his code, Moses proscribed not only unjust acts but also unjust intentions. He assumed a standpoint which the heathens reached much later, with the more advanced culture in Greek philosophy

The descendants of Abraham represent humanity in its purest form, without brutish giants, just as their religion is pure of superstitious rites. All the religious institutions of the Hebrew people were designed to maintain and promote the knowledge of God and to shield man against sinking into pagan vulgarity. While the pagan priests concealed carefully their religious mysteries, the prescriptions of the Jewish religion were put down in writing, and made accessible to all who could read. The Hebrews had no arcanæ

The pagan religions prescribed certain purification ceremonies and ritual ablutions, but these pertained only to the body. The purity of the soul, the contrition of the heart crushed by the consciousness of its moral impurity, was demanded only by the religion of the Hebrews.

IMMANUEL KANT

German philosopher, 1724-1804. While he often expressed himself in terms of traditional Christian theology, his philosophy involves a very interesting relation with Jewish ideas. See Julius Guttmann, *Kant und das Judentum*, Leipzig, G. Fock, 1908. —From a letter to Moses Mendelssohn, Königsberg, August 16, 1783, with reference to the publication of the latter's *Jerusalem, or Upon Ecclesiastical Power and Judaism*, in *Kants Briefe*, ed. F. Ohmann, Leipzig, Insel Verlag, 1911, p. 112 ff.

RELIGION AND CONSCIENCE

You have succeeded [in *Jerusalem*] in combining your religion with such a degree of freedom of conscience as was never imagined possible and of which no other faith can boast. You have, at the same time, so thoroughly and clearly demonstrated the necessity of unlimited liberty of conscience in every religion, that ultimately our Church will also be led to reflect how to remove from its midst everything that disturbs and oppresses conscience which will finally unite all men in their view of the essential points of religion.

JOHANN GOTTFRIED von HERDER

German theologian, philosopher and poet, 1744-1803. In his philosophy of history and of literature which have been very influential to the present day, this great German classicist stressed the genuine values of Jewish culture and its contributions to world civilization. In some of his works besides those quoted, he gave a congenial interpretation to the Bible and rabbinic lore. See *Die älteste Urkunde des Menschengeschlechts*, 1774;

Jüdische Dichtungen und Fabeln, 1781–1787; *Wirkung der Dichtung bei den Ebräern*, 1778. —The excerpts are, respectively, from his *Spirit of Hebrew Poetry*, tr. J. Marsh, in *World's Best Essays*, ed. D. J. Brewer, St. Louis, F. P. Kaiser, 1900, v. 6, p. 2183 f.; *Vom Geist der Ebräischen Poesie*, Dessau, 1783, v. 2, p. 120; *Vom Einfluss der Regierung auf die Wissenschaften*.

THE SPIRIT OF HEBREW POETRY AND LAW

Let him to whom nature exhibits no plan, no unity of purpose, hold his peace nor venture to give her expression in the language of poetry. Let him speak for whom she has removed the veil and displayed the true expression of her features. He will discover in all her works connection, order, benevolence and purpose. . . . Countries and climates have a principle of unity in the one race of man, ages and worlds in the one eternal cause, one God, one Creator. He is the eye of the universe, giving expression to its otherwise boundless void, and combining in a harmonious union the expression of all its multiplied and multiform features. Here we are brought back again to the East; for the Orientals, in their descriptive poetry, however poor or rich it may be judged, secure, first of all, that unity which the understanding demands. In all the various departments of nature they behold the God of the heavens and of the earth. This no Greek nor Celt nor Roman has ever done, and how far in this respect is Lucretius behind Job and David!

The Mosaic legislation aimed to constitute a free people, that shall be subject to no one but the Law; and in order to insure that none would rob them of liberty, God Himself became law-giver, law-keeper, and king. He dwelt in the midst of His people; and the much abused term "Temple" stood really for the House of the Code which the Lord guarded. The entire people was a priestly kingdom: every one was the servant of this King and His Law. "And ye shall be unto Me a kingdom of priests!" (Ex. 19.6) was the

cardinal principle according to which Moses conceived his legislation.

To the great spirit of Moses, to his legislation and covenant, we owe a series of excellent works in poetry, history, science and wisdom which no other people possessed. Prophets, sages, teachers, priests, even good kings followed in his footsteps. His theocratic code was the first bulwark against cruelty and idolatry, inhumanity and oppression, and likewise a nursery of the purest conceptions of God, of sublime hymns, psalms, precepts and doctrines . . . How happy we would have been, if it were fulfilled completely!

FRIEDRICH von SCHILLER

German poet, dramatist, historian, 1759–1805. He paid eloquent tribute to the virtuous nature of ancient Israel, though he accepted the popular prejudice about the “depraved character of the nation” after the advent of Jesus. See his *Ueber die erste Menschengesellschaft*, and Oskar Frankl, *Friedrich Schiller in seinen Beziehungen zu den Juden und zum Judentum*, Mohr, 1905. —The following selection is the beginning of his essay *Die Sendung Moses*, which appeared in *Thalia*, No. 10, 1790, and in his *Kleinere Prosaische Schriften*, 1792.

THE MISSION OF MOSES

The establishment of the Jewish state by Moses is one of the most memorable events recorded in history. It is important as a manifestation of the intelligence with which it was consummated, and even more so because of its abiding effect on the world. The two religions which control the larger portion of the inhabited globe, Christianity and Islam, are both based on the religion of the Jews.

Yes, in a certain sense it is indisputable that we are indebted to the religion of Moses for a large share of the culture which we now enjoy. Through it, a precious truth became popularly known, the doctrine of one God, which, if left

to the intellect alone, would have been discovered only after a slow process of evolution.

The Hebrew system enjoyed this extraordinary advantage, that the religion of its sages and the religion of its folk were not in direct mutual contradiction, as was the case among the enlightened pagans. From this standpoint, the Jewish nation must appear to us historically as of universal significance. All the evil which has been imputed to them, all the efforts of literary men to disparage them, will not prevent us from doing them justice.

FRANÇOIS RENE de CHATEAUBRIAND

French ambassador and reactionary politician, one of the important representatives of French literary romanticism, 1768–1848. While his anti-rationalist romanticism adhered to an exclusive Christian ideal, he nevertheless pointed out the beauty and merit of Judaism: "There are only two beautiful names and memories in history, those of the Israelites and the Greeks." —*Genius of Christianity* (1802), tr. C. I. White, Baltimore and New York, John Murphy Co., 1856, pt. 1, bk. 2, ch. 4, p. 104.

THE DECALOGUE

Such are the laws which the Creator has engraved, not only upon the marble of Sinai, but also upon the heart of man. What strikes us, in the first place, is that character of universality which distinguishes this divine code from all human codes that precede it. Here we have the law of all nations, of all climates, of all times. Pythagoras and Zoroaster addressed the Greeks and the Medes; Jehovah speaks to all mankind.

FRIEDRICH SCHLEGEL

German philosopher and critic, 1772–1829. —*Lectures on the History of Literature, Ancient and Modern*, Philadelphia, 1818, v. 1, pp. 188 f. These lectures were delivered in Vienna in 1812 and published originally in 1815.

HEBREW EXCELLENCE

The superiority of the Hebrews over all the other Asiatic peoples consists solely and simply in this — that they alone preserved that original truth and higher knowledge, which was intrusted to them pure and unfalsified, with the strongest faith . . . while among all other nations these things were either altogether forgotten or abandoned, or mixed up with the wildest fictions and the most odious errors and abominations In these writings whatever is meant to be a practical law to the nation is expressed with the greatest accuracy and precision Whatever, on the other side, can serve only as an amusement of our curiosity, is wrapped by Moses in obscurity and mystery. What he tells us with hieroglyphical brevity concerning the ten first fathers of the primitive world, has been spun out by the Persians, the Indians, and the Chinese, into whole volumes of mythology and been invested with a crowd of half poetical, half metaphysical traditions. The praise of a more ardent and poetical fancy and of more inventive metaphysics, as well as of a deeper acquaintance with nature and her powers, we may easily grant to the Persians But if we are perplexed with any of those dark questions which make man tremble to look into futurity, where among any other nation shall we find such answers as the Hebrews can point to us in their narrative of the sorrows of Job? . . . That peculiar faith and confidence in God which were the inheritance of the Jews, are expressed with less of the Mosaic mystery as we advance in the sacred volume and appear in their full light in the Psalms of David, the allegories of Solomon and the Prophecies of Isaiah. These works indeed set them forth with a splendor and a sublimity which, considered merely as poetry, excite our wonder and disdain all comparison with any other compositions; they form a fountain

of fiery and Godlike inspiration, of which the greatest of modern poets have never been weary of drinking, which has suggested to them their noblest images and animated them for their most magnificent flights.

JOHN BIGLAND

English historian, 1750–1832. — *An Historical Display of the Effects of Physical and Moral Causes on the Character and Circumstances of Nations*, London, 1816, p. 255.

RELIGIOUS INSTRUCTION

One of the greatest advantages of the Hebrew religion over every system of paganism was the peculiar excellency of its precepts and the means of acquiring moral and religious instruction which it afforded to every class of the people. The pagans never appointed instructors to deliver moral precepts in the name of the gods. The people frequented the temples and attended the solemn rites of religion as well as other public shows; but they did not receive any moral or religious instructions from their priests, who never considered it as any part of their duty to enlighten the minds of the multitude. Among the Israelites the case was totally different. The Scriptures were read and explained in the synagogue every Sabbath day and thus became intelligible to the meanest capacity. The same laudable plan, being adopted by the Christians, has diffused a moral and religious illumination over a great part of the world.

ALPHONSE DE LAMARTINE

French poet, orator, statesman, historian and traveler, 1790–1869. — *Travels in the East* (tr. from *Voyage en Orient*), Edinburgh, 1839, p. 14, entry of July 18, 1832.

SPIRITUAL CULTURE

But those who, little mindful of the present, which they feel escaping from their grasp, have, from a sublime instinct of immortality, an insatiable longing after the future, carried the national thought beyond the present and raised human sentiment above mere ease, riches and material utility; those who have expended generations and centuries to leave on their route a fine and eternal track of their passage; those generous and disinterested nations who have stirred up all the great and weighty ideas of the human mind, in order to construct from them monuments of wisdom and of legislation, theogonies, arts and systems; those nations who have stirred up, too, such masses of marble or granite, in order to construct from them obelisks or pyramids, as a sublime defiance hurled by them against time, a mute language, with which they will for ever speak to great and generous souls; those poet-nations, like the Egyptians, the Jews, the Hindoos, the Greeks, who have idealized politics, and given predominance in their national existence to the divine principle — the soul, over the human principle — the useful; those nations I love, I venerate, I search out and adore their traces, their recollections, their works, whether written, built, or sculptured; I live with their life, I assist as a moved and partial spectator at the touching or heroic drama of their destiny, and I cross willingly the seas, to go and muse for some days over their dust, and to pay to their memory the homage of reminiscence from the future. Such nations have well deserved of mankind, for they have elevated their thoughts above this globe of dirt, beyond this fugitive existence.

GEORG WILHELM FRIEDRICH HEGEL

German philosopher, 1770–1831. Hegel expressed philosophically the current prejudice regarding Israel's alleged particularism and Judaism's inferiority to Christian, and especially

German, culture. He nevertheless appreciated the contribution of the Jew to the spiritual evolution of mankind. —*Philosophy of History* (1837) tr. from the 3rd ed. by J. Sibree, London, G. Bell & Sons, 1881, p. 203 f.

THE GREAT DIVIDE

While among the Phoenician people the Spiritual was still limited by Nature, in the case of the Jews we find it entirely purified — the pure product of Thought. Self-conception appears in the field of consciousness, and the Spiritual develops itself in sharp contrast to Nature and the union with it. It is true that we observed at an earlier stage the pure conception "Brahm;" but only as the universal being of Nature; and with this limitation, that Brahm is not himself an object of consciousness, but it was that of sensuous intuition — as Light. But the idea of Light has at this stage advanced to that of "Jehovah" — the *purely One*. This forms the point of separation between the East and the West; Spirit descends into the depths of its own being, and recognizes the abstract fundamental principle as the Spiritual. Nature — which in the East is the primary and fundamental existence — is now depressed to the condition of a mere creature; and Spirit now occupies the first place. God is known as the creator of all men, as he is of all nature, and as absolute causality generally.

ERNST MORITZ ARNDT

German patriotic poet and nationalist historian, singer of the Wars of Liberation, advocate of a Germanic Christianity, 1769–1860. —*Versuch in vergleichender Völkergeschichte*, Leipzig, Weidemann, 1843, p. 19 ff. When the League of Americans of German Descent denounced the Hitler policy of cold-blooded extermination of the Jews of Europe, in a Christmas Declaration published on December 27, 1942, they recalled the words of Arndt, learned by German children in their school books: "He who fights against tyrants is holy, and he who tames the arrogant serves the Lord."

ANCIENT PROTESTANTISM

There, in the Mediterranean lands, life, liberty, morality, science and art begin their higher development. There we find first and foremost the children of Israel, a people still mocked by the nations and, in some countries, treated as outcasts. Yet they were the benefactors of us all

In Asia, in the legends and traditions of the Chinese, Hindus and Persians, individual heroes emerge as abstractions, as mythical beings endowed with superhuman powers and properties. They appear and disappear like glittering but empty phantasies. How different is the story of the Hebrew! . . .

Here we come to the scene of original beauty, where mortal man communicated directly with God and his angels and where yet those with the highest gifts, an Abraham, a Moses, a David, an Isaiah, remain firmly rooted in the ground of reality. Here we find, for the first time in history, personality endowed with divine rights, the full majesty of the human figure and of a moral world

Here in the Old Testament, there flourished a Protestantism that preceded the Protestants, a Lutheranism that antedated Doctor Luther. And while I mention the subject, I may add — for the comparison is certainly correct in many points — that Judaism is the Protestantism of the ancient world, while Hellenism is its Catholicism.

ALEXANDER von HUMBOLDT

German scientist and explorer, 1769–1859. Together with his brother Wilhelm, he had, as a youth, received philosophical lessons from Moses Mendelssohn, and he always recognized the influence of the Jewish sage on his education. — *Cosmos: A Sketch of a Physical Description of the Universe*, London, H. G. Bohn, 1849, v. 2, p. 411 ff.

COSMOS

The Semitic or Aramaic nations afford evidence of a profound sentiment of love for nature, in the most ancient and venerable monuments of their poetic feelings and creative fancy

It is a characteristic of the poetry of the Hebrews that, as a reflex of monotheism, it always embraces the universe in its unity, comprising both terrestrial life and the luminous realms of space. It dwells but rarely on the individuality of phenomena, preferring the contemplation of great masses. The Hebrew poet does not depict nature as a self-dependent object, glorious in its individual beauty, but always as in relation and subjection to a higher spiritual beauty and power. Nature is to him a work of creation and order, the living expression of the omnipresence of the Divinity in the visible world. Hence the lyrical poetry of the Hebrews, from the very nature of its subject, is grand and solemn, and when it treats of the earthly condition of mankind, is full of sad and pensive longing

The poetic literature of the Hebrews is not deficient in variety of form; for whilst the Hebrew poetry breathes a tone of warlike enthusiasm from Joshua to Samuel, the little book of the gleaner Ruth presents us with a charming and exquisitely simple picture of nature. Goethe, at the period of his enthusiasm for the East, spoke of it, "as the loveliest specimen of epic and idyllic poetry which we possess."

JOHN RUSKIN

English art critic, poet and author, 1819-1900. He acknowledged his indebtedness to Judaism when he wrote: "In religion, which with me pervaded all the hours of life, I had been moved by the Jewish ideal, and as the perfect color and sound gradually asserted their power on me, they seemed finally to agree in the

old article of Jewish faith that things done delightfully and rightfully were always done by the help and spirit of God." —"Morals and Religion," in his collection of essays, *The True and Beautiful*, pt. 7.

THE LOVE OF NATURE

The Bible is specifically distinguished from all other early literature by its delight in natural imagery; and the dealings of God with His people are calculated peculiarly to awaken this sensibility within them. Out of the monotonous valley of Egypt they are instantly taken into the midst of the mightiest mountain scenery in the peninsula of Arabia; and that scenery is associated in their minds with the immediate manifestation and the presence of the Divine Power; so that mountains for ever afterwards become invested with a peculiar sacredness in their minds; while their descendants being placed in what was then one of the loveliest districts upon the earth, . . . became, by these means and by the touch of God's own hand upon their hearts, sensible to the appeal of natural scenery in a way in which no other people were at the time; and their literature is full of expressions, not only testifying a vivid sense of the power of nature over man, but showing that *sympathy with natural things* themselves, as if they had human souls, which is the especial characteristic of true love of the works of God Consider such expressions as that tender and glorious verse in Isaiah, speaking of the cedars on the mountains as rejoicing over the fall of the king of Assyria: "Yes, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since *thou* art gone down to the grave, no feller is come up against us." See what sympathy there is here, as if with the very hearts of the trees themselves. So also in the words of Christ, in his personification of the lilies: "They toil not, neither do they spin." Consider such expressions as, "The sea saw that and fled. Jordan was driven back. The

mountains skipped like rams; and the little hills like lambs." Try to find anything in profane writing like this; and note farther that the whole book of Job appears to have been chiefly written and placed in the inspired volume in order to show the values of natural history and its power on the human heart

Then, at the central point of Jewish prosperity, you have the first great naturalist the world ever saw, Solomon, not permitted, indeed, to anticipate, in writing, the discoveries of modern times, but so gifted as to show us that heavenly wisdom is manifested as much in the knowledge of the hyssop that springeth out of the wall as in political and philosophical speculation.

EDGAR QUINET

French philosopher, historian, poet, politician, 1803-1875. Gambetta called him "one of the fathers of French democracy," and Edward Dowden referred to him as one of those who made the conscience of a nation. See Richard Heath, *Edgar Quinet: his Early Life and Writings*, Boston, Houghton, Mifflin & Co., 1881. —*Le Génie des Religions*, Paris, Chamerot, 1851, pp. 292 f., 326 f.

UNITY, LIBERTY AND EQUALITY

In the pantheistic religions there is only an eternal present. The generations confuse with rather than succeed each other. What can be expected of the future in such societies? Why call upon it, why fear it? Is not God shackled by fate, man by caste? Where is hope amidst these chains which no Messiah is to come and break? It is only among the Hebrews that the genius of futurity truly shines forth, for their God is free. With them, that which has been ceases to be the inflexible rule for that which shall be.

Hence the image of a people who, rejecting an odious present, live always outside of it in an effort after the impossible. Always possessing a profound understanding of

the times in which they lived, they were the first to perceive that the old Orient was dead, and they performed its funeral rites in advance. At a time when the empires of Egypt, of Babylon, were still in existence, when nothing on the surface presaged their destruction, they had the assured feeling that that society was doomed. From the height of the idea of divine unity, as from some lofty watch-tower, they overlooked the whole horizon of antiquity; they saw the old religious systems about them falling to ruin, and with them the societies, the empires, the states they were sustaining.

As there is no polytheism without slavery, there must be a certain relation between them. The more attentively paganism is examined the more sure it becomes that slavery was a component part of it. Lift up your eyes to the polytheistic heaven, and what do you see? In sphere after sphere a hierarchy of divinities, differing in race and sometimes in color, some amenable to others in an eternal vassalage. At the head of this organization stands an Osiris, a Jupiter Tyrannus, resembling an earthly Pharaoh or Agamemnon. Below this master, there is an oligarchy of great and idle gods, satraps, immortal patricians, who think their tasks accomplished when they inhale the incense or drink the ambrosial cup. At their feet is a host of inferior spirits, veritable proletarians who wear themselves out with fruitless labor, far from the light of day, divine plebeians, who have no other right but sorrow without remedy, work without pay, toil with no hope of emancipation.

Now, judge the terrestrial city by the celestial model. The worst of it was that the sense of injustice, the complaint, could not even rise in the breast of the enthralled. How could the slave find his lot iniquitous when he knew that there were gods who lived, like him, engrossed in unremitted toil? From whom should he expect the deliverance which

was denied to the immortals? The laborer could not be less resigned than the Cyclops, the boatman on the Nile than the pilot of Osiris' bark, the shepherd than the wandering faun. Polytheism, slavery — the one engendered the other. By accepting the former, antiquity condemned itself to maintain the latter.

To abolish slavery on earth, it was necessary, then, to remove it from heaven, to restore God to his independence, to his full liberty, or, which embraces all, to his unity. As soon as the Eternal is freed, it must follow that the human race must gain its freedom and unity. If God is everywhere equal to himself, then man, made in his image, is everywhere the equal of man. Thus, not only the principle of caste disappears, but servitude loses its sanction. It may continue to exist under disguised forms, but its foundation is ruined.

Thus we see in the East the birth of a liberation movement which progresses to the extent that polytheism recedes. According to the Law of Moses, a Hebrew could not be deprived of his liberty for more than six years, which amounted to an act of real emancipation. If this commandment, which occurs in Exodus, in Deuteronomy, in the Prophets, was not always enforced to the letter, it was nevertheless the ideal which dominated the entire Hebrew legislation. The spirit of equality was rooted in the Law, even when the example of the rest of the Orient opposed its scrupulous translation into practice. Where will you find a more striking contradiction to the whole spirit of antiquity than in the words of the lawgiver, addressed to his people: "And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence?" From that day on, the Hebrew people considered itself the possession of Jehovah; it could not deliver itself into the hands of any other master.

HERMANN LOTZE

German philosopher and physiologist, 1817–1881. His philosophy has been influential in American thought to the present day. —*Microcosmus: An Essay Concerning Man and his Relation to the World* (1856), tr. Elizabeth Hamilton and E. E. Constance Jones, New York, Scribner & Welford, 1885, v. 2, p. 267 f.

JEWISH SOBRIETY

Among the theocratically governed nations of the East, the Hebrews seem to us sober men among drunkards; but to antiquity they seemed like dreamers among the waking folk

The whole superfluity of mystic natural philosophy, which so uselessly burdened the other religions of antiquity, was cast aside by the Hebrews that they might devote themselves to the great problem of the spiritual world, the problem of sin and righteousness before God; they felt themselves involved, not in the whirl of everlasting natural cycles, but in the advance of historical progress; they did not trouble themselves about secrets which concerned only past events, but all the more deeply were they interested in the problems of the future; and these problems were not to remain hidden, but the prophets were impelled by divine inspiration to announce to all, for their comfort the final attainment of a heavenly kingdom, for their repentance the commands of God.

WOLFGANG MENZEL

German novelist and critic, for some time a leading figure in post-classical German literature, 1798–1873. —*Allgemeine Weltgeschichte*, Stuttgart, A. Krabbe, 1862, v. 1, p. 128.

JOB

The unexcelled Book of Job quashes all philosophies of the cultured pagans and of modern times. Human thought

has never and among no other people come so close to the heart of God.

ATHANASE JOSUE COQUEREL

French Protestant clergyman and advocate of religious freedom, 1820–1875. —*Libres Études*, Paris, 1868, p. 132.

THE LORD IS ONE

In view of the fact that the Christian world has become almost altogether trinitarian, and Catholicism does not cease under our eyes to magnify the divinity of Mary and the number of saints, who dares assert that the mission of the Jewish people has been concluded and become obsolete? The world, even the Christian world, still has this interest at stake, to hear every Jew proclaim before his death the highest truth, forever misunderstood: "The Lord is One!"

THOMAS HENRY HUXLEY

English biologist and botanist, pioneer for the modern theory of evolution, 1825–1895. While in general critical of traditional religion, he regarded the Bible as "the most democratic book in the world" and quoted often the contributions of Judaism to civilization. —*Science and Hebrew Tradition*, New York & London, D. Appleton & Co., 1920, p. 161 f. ("The Interpreters of Genesis and the Interpreters of Nature," 1885), p. 362 ff. ("The Evolution of Theology: An Anthropological Study," 1886).

THE PURITANS OF ISRAEL

It seems to me that the moral and intellectual life of the civilized nations of Europe is the product of that interaction, sometimes in the way of antagonism, sometimes in that of profitable interchange, of the Semitic and the Aryan races, which commenced with the dawn of history, when Greek and Phoenician came in contact, and has been continued by Carthaginian and Roman, by Jew and Gentile, down to the present day. Our art (except, perhaps, music)

and our science are the contributions of the Aryan; but the essence of our religion is derived from the Semite. In the eighth century B. C., in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to me to be as wonderful an inspiration of genius as the art of Pheidias or the science of Aristotle.

"And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while, if it adds thereto, I think it obscures, the perfect ideal of religion.

But what extent of knowledge, what acuteness of scientific criticism, can touch this, if any one possessed of knowledge, or acuteness, could be absurd enough to make the attempt? Will the progress of research prove that justice is worthless and mercy hateful; will it ever soften the bitter contrast between our actions and our aspirations; or show us the bounds of the universe, and bid us say: Go to, now we comprehend the infinite? A faculty of wrath lay in those ancient Israelites, and surely the prophet's staff would have made swift acquaintance with the head of the scholar who had asked Micah whether, peradventure, the Lord further required of him an implicit belief in the accuracy of the cosmogony of Genesis!

* * *

The captivity made the fortune of the ideas which it was the privilege of these men [the prophets] to launch upon an endless career. With the abolition of the Temple-services for more than half a century, the priest must have lost and the scribe gained influence. The puritanism of a vigorous minority among the Babylonian Jews rooted out polytheism from all its hiding-places in the theology which they had inherited; they created the first consistent, remorseless, naked monotheism . . .; and they inseparably united

therewith an ethical code, which, for its purity and for its efficiency as a bond of social life, was and is unsurpassed. So I think we must not judge Ezra and Nehemiah and their followers too hardly if they exemplified the usual doom of poor humanity to escape from one error only to fall into another; if they failed to free themselves as completely from the idolatry of ritual as they had from that of images and dogmas; if they cherished the new fetters of the Levitical legislation which they had fitted upon themselves and their nation, as though such bonds had the sanctity of the obligations of morality; and if they led succeeding generations to spend their best energies in building that "hedge round the Torah" which was meant to preserve both ethics and theology, but which too often had the effect of pampering the latter and starving the former. The world being what it was, it is to be doubted whether Israel would have preserved intact the pure ore of religion, which the prophets had extracted for the use of mankind as well as for their nation, had not the leaders of the nation been zealous, even to death, for the dross of the law in which it was embedded. The struggle of the Jews, under the Maccabean house, against the Seleucidae was as important for mankind as that of the Greeks against the Persians. And, of all the strange ironies of history, perhaps the strangest is that "Pharisee" is current as a term of reproach among the theological descendants of that sect of Nazarenes who, without the martyr spirit of those primitive Puritans, would never have come into existence. They, like their historical successors, our own Puritans, have shared the general fate of the poor wise men who save cities.

HARRIET BEECHER STOWE

American novelist, author of *Uncle Tom's Cabin*, 1811-1896.
—From "Moses and his Laws," in the *Christian Union*, q. in

Simon Wolf, *The American Jew as Patriot, Soldier and Citizen*, ed. L. E. Levy, Philadelphia, Levytype Co., 1895, p. 499.

MOSES AND HIS LAWS

The strongest impulse in the character of Moses appears to have been that of protective justice, more particularly with regard to the helpless and down-trodden classes. The laws of Moses, if carefully examined, are a perfect phenomenon; an exception to the laws of either ancient or modern nations in the care they exercised over women, widows, orphans, paupers, foreigners, servants and dumb animals. No so-called Christian nation but could advantageously take a lesson in legislation from the laws of Moses. There is a plaintive, pathetic spirit of compassion in the very language in which the laws in favor of the helpless and suffering are expressed, that it seems must have been learned only of superhuman tenderness. Not the gentlest words of Jesus are more compassionate in their spirit than many of these laws of Moses. Delivered in the name of Jehovah, they certainly are so unlike the wisdom of that barbarous age as to justify of them to Him who is Love.

COUNT HENRY COUDENHOVE-KALERGI

Austrian diplomat and social reformer, 1859–1906. His ideas were popularized and spread by his son, Count Richard Coudenhove-Kalergi, founder of the Pan-Europa idea (1894–). —*Antisemitism throughout the Ages* (*Das Wesen des Antisemitismus*, 1901), ed. Count Richard Coudenhove-Kalergi, and tr. A. S. Rappoport, London, Hutchinson & Co., 1935, p. 219 ff.

JEWISH SALVATION

Catholicism, Protestantism and the Orthodox Church teach that no salvation is possible outside the Church of Christ and without faith in it. Islam teaches that all those who do not believe in the unity of God and in the Divine

message of Mohammed will be damned, that is to say that all non-Moslems (little children, who are considered as Moslems, excepted) will go to hell. The Talmud, on the contrary, teaches us that "the just and pious men of all nations will inherit the world to come" (will be saved), and the Jews therefore no longer make proselytes. People who desire to become Jews are usually dissuaded, and the above talmudical passage is quoted to them, while Christians and Moslems are zealously endeavoring to make proselytes. When a Jew is being baptized the baptizer tells him: *Horresce Judaicam perfidiam, reque Hebraicam superstitionem*. I consider every further comment to be superfluous . . .

Salus ex Judais! Salvation comes from the Jews. It is a profound truth which is unfortunately being forgotten. To millions of men today, as it was centuries ago, this salvation lies in the belief that we are all children of the same primeval parents, and therefore brothers; that we are all the creatures of an omnipotent, all-bountiful God who created the world and who rules over us and guides our destiny; that we possess an immortal soul which is destined for eternal bliss. This belief has come from the Jews. It has been expressed by Jewish prophets, and it was in the language of the Jews that those words resounded which constituted, and still constitute, the salvation, the consolation and the bliss of millions and millions of men, be they Jews, Christians, or Moslems. This belief has consoled and fortified poor humanity in its sufferings, for it dries the tears of widows and of orphans, alleviates the pain of the sick, fortifies them in the hour of death and saves them from despair. That is what the world is indebted for to Israel!

DRESDNER ANZEIGER

At the International Hygiene Exposition in Dresden in 1911, there was a Jewish section dealing with Israel's regulations on

diet, ablution, sanitation, care of the dead, Sabbath rest and other forms of physical and mental hygiene. —The excerpt is from articles in the *Dresdner Anzeiger*, May 24 and June 30, 1911, quoted in Max Grunwald, "Bericht über die Gruppe 'Hygiene der Juden' in der Internationalen Hygiene Ausstellung," Dresden 1911, p. 34 ff.

HYGIENE AMONG THE JEWS

To the Jews belongs the incontestable credit of having already in ancient times perfected hygienic rules based on a religious foundation. The Mosaic Law, with its ordinances respecting cleanness and purification, was as a matter of fact unprecedented and unique; and as the Bible played such an important role among us throughout the middle ages, it continued to exert an influence at a time when the standard of hygiene was unfortunately very low among the Europeans.

The prescription, "and the flesh that toucheth any unclean thing shall not be eaten, it shall be burnt with fire" (Lev. 7.19), points strikingly and briefly to the institution of meat inspection. Further on (17.15) we read: "And every soul that eateth that which dieth of itself, or that which is torn of beasts, whether he be home-born or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even."

How many human lives might have been spared during the wars of the medieval period and down to the present day if the Law of Moses had been followed: "Thou shalt have a place also without the camp, whither thou shalt go forth abroad. And thou shalt have a paddle among thy weapons; and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee" (Deut. 23.13 f.).

Does it not appear as if Moses had foreseen the nuisance and disturbing effect in our day of the industrial evolution,

when he introduced such a searching law as that with regard to the observance of the Sabbath: "Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou (Deut. 5.13 f.).

We see the beginnings of prophylaxis against epidemics and contagious diseases in the rule: "When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests" (Lev. 13.2).

It is worthy of note how strictly Jews followed the hygienic regulations of the Mosaic Law even in the darkest periods of oppression. They went as far as to construct subterranean baths in their ghettos, in order to have always at their disposal, in accordance with their law, untouched, i. e., clean, water.

The exhibit of the Jewish method of slaughtering animals, and the model illustrating the tubercular lung of an animal, attest to the great value of the Jewish food ritual, while a Jewish Sabbath Chamber serves as an effective and buoyant conclusion of this entire section.

RUDOLF OTTO

German philosopher and mystic, 1869-. — *The Idea of the Holy*, an inquiry into the non-rational factor in the Idea of the Divine and its relation to the rational (1917), tr. John W. Harvey, London, Humphrey Milford, Oxford University Press, 4th impression, 1926, p. 77.

THE HOLY

The venerable religion of Moses marks the beginning of a process which from that point onward proceeds with ever increasing momentum, by which "the numinous" is throughout rationalized and moralized, i. e., charged with ethical import, until it becomes "the holy" in the fullest sense of the word. The culmination of the process is found in the Prophets and in the Gospels. And it is in this that the special nobility of the religion revealed to us by the Bible is to be found, which, when the stage represented by the Deutero-Isaiah is reached, justifies its claim to be a universal world-religion. Here is to be found its manifest superiority over, e. g., Islam, in which Allah is mere "numen," and is in fact precisely Yahweh in his pre-Mosaic form and upon a larger scale. But this moralizing and rationalizing process does not mean that the numinous itself has been overcome, but merely that its preponderance has been overcome. The numinous is at once the basis upon which and the setting within which the ethical and rational meaning is consummated.

J. M. POWIS SMITH

American orientalist and biblical scholar, 1866-1932. —*The Moral Life of the Hebrews*, University of Chicago Press, 1923, pp. 327 f.

MORAL PROGRESS

The outstanding characteristic of Hebrew ethics was evidently its capacity for growth Perhaps no nation upon the face of the earth has had so long and so varied a history as the Jews. Nor has any nation ever been more strategically located from the point of view of its relation to the life of the dominant nations of its time We may not be able to make precise comparative measurements of the moral and

intellectual capacity of the Hebrews as compared with other peoples, but it is clear that their history was of an exceptional character and that the forces by which they were tossed about, in bringing them violently into contact with many and various phases of world-thought and life, contributed heavily to their progress in mind and heart. They were the fortunate victims of circumstances. Their course in education was not by any means an easy one; but by hard experiences they learned hard lessons and at the price of suffering they achieved a degree of moral excellence that still challenges the admiration of men.

GEORGE FOOT MOORE

American orientalist and educator, 1851-1931. The great scholarly work, from which the following excerpt is taken, has been recognized as an authoritative contribution to the history of religion. — *Judaism in the First Centuries of the Christian Era*, Cambridge, Harvard University Press, 1927, v. 1, p. 285. Reprinted by permission of the President and Fellows of Harvard College.

THE SYNAGOGUE

To the Jews . . . the synagogue was a place for instruction in the truths and duties of revealed religion; and in imparting and receiving this divine instruction no less than in praise or prayer they were doing honor to God — it was an act of worship. The consequence of the establishment of such a rational worship for the whole subsequent history of Judaism was immeasurable. Its persistent character, and, it is not too much to say, the very preservation of its existence through all the vicissitudes of its fortunes, it owes more than anything else to the synagogue. Nor is it for Judaism alone that it had this importance. It determined the type of Christian worship, which in the Greek and Roman world of the day might otherwise easily have taken the form of a mere mystery; and, in part directly, in part through the

church, it furnished the model to Mohammed. Thus Judaism gave to the world not only the fundamental ideas of these great monotheistic religions but the institutional forms in which they have perpetuated and propagated themselves.

JOHN BABBINGTON MACAULAY BAXTER

Canadian statesman and jurist, Prime Minister and Chief Justice of the Supreme Court of New Brunswick, 1868-. —From a statement on the centennial of Jewish political equality in Canada, June 5, 1932. A. Rhinewine, *Looking Back a Century*, Toronto, Kraft Press, 1932, p. 138.

THE SPIRIT OF JUBILEE

Freedom to the slave and forgiveness to the debtor! Such is the spirit of Jubilee. And in these days of doubt and fear, of insecurity in the judgments of men — in these days when the feet of famine trample through the fields of plenty — when the naked shiver in sight of the looms of the world — when, for want of understanding, riches and poverty seem to be words of the same meaning — then it is that we realize the wisdom of the Jubilee of Moses, by which, once in every fifty years, the golden scales of divine justice come to the equipoise of mercy. The world today needs jubilee. And where shall we look better for guidance to that end than to the sacred repositories of that race which, homeless, shelters its own; without a temple, still keeps its faith; whose true country is that of the intellect, taught and illuminated by its poets and its priests, its prophets and its martyrs?

ALBERT SCHWEITZER

German organist, theologian, physician and missionary in Africa, 1875-. —*Out of My Life and Thought, An Autobiography*, tr. C. T. Campion, New York, Henry Holt & Co., 1933, p. 215.

ISRAEL'S AFFIRMATION

The religions which decisively deny the world and life (Brahminism and Buddhism) show no interest in civilization. The Judaism of the prophetic period, the almost contemporary religion of Zarathustra, and the religious thought of the Chinese include in their ethical world- and life-affirmation strong impulses to civilization. They want to improve social conditions, and they call men to purposeful action in the service of common aims which ought to be realized, whereas the pessimistic religions let men continue to pass their time in solitary meditation.

The Jewish prophets Amos and Isaiah (760-700 B. C.), Zarathustra (7th century B. C.), and Kungtse (560-480 B. C.) mark the great turning point in the spiritual history of mankind. Between the eighth and sixth centuries B. C., thinking men belonging to three nations, living in widely separated countries and having no relations whatever with one another, rise one and all to the perception that the ethical consists not in submission to traditional national customs, but in the active devotion of individuals to their fellow-men or to aims which should produce an improvement of social conditions. In this great revolution begins the spiritual humanizing of mankind and, with that, the civilization which is capable of the highest development.

Christianity and Hinduism are neither world- and life-affirming nor world- and life-denying without qualification; each contains the two principles side by side and in a state of tension with each other. Consequently they can range themselves on the side of both affirmation of civilization and its negation.

V.

THE LIGHT OF THE NATIONS

I will also give thee for a light of the nations, that My salvation may be unto the end of the earth.— Is. 49.6.

1. JOHN KNOX: The Sword of God.
2. JOSEPH PRIESTLEY: The Institutions of Moses.
3. THOMAS DE QUINCEY: Greek and Hebrew.
4. FRIEDRICH MAX MÜLLER: The God of the First Jew.
5. JOHN STUART MILL: A Force for Progress.
6. RALPH WALDO EMERSON: Jewish History.
7. WILLIAM EWART GLADSTONE: The Genius of the Jew.
8. GIUSEPPE MAZZINI: Life and Love.
9. PIERRE LAFFITTE: The Heroes of the Bible.
10. ERNST CURTIUS: Hebrews and Greeks.
11. MATTHEW ARNOLD: Righteousness.
12. HENRY GEORGE: Moses.
13. CHARLES LORING BRACE: A Debt of Honor.
14. WOODROW WILSON: The Judaic Leaven.
15. CARL HEINRICH CORNILL: The Prophets of Israel.
16. FERDINAND BRUNETIÈRE: The Perspective of the Jew.
17. ABRAHAM KUYPER: Jerusalem.
18. KURT BREYSIG: Christianity's Debt.
19. CARMEN SYLVA: A History That Edifies.
20. JEAN LÉON JAURÈS: The Jewish Strain.
21. SAMUEL G. SMITH: The Legacy of Israel.
22. NATHAN SÖDERBLOM: Jesus and Judaism.
23. GUGLIELMO FERRERO: The Sublime Judæo-Christian Idea.
24. MICHAEL CARDINAL FAULHABER: The Jewish Bible.
25. CHARLES C. TORREY: The Jewish Foundation of Islam.
26. A. EUSTACE HAYDON: Education and the Jew.



Vos — Hear, O Israel!

JOHN KNOX

Scottish historian, royal chaplain, Protestant reformer, 1505–1572. As a result of his influence, the Presbyterian Church, as he organized it, became the established Church of Scotland. Fearless in the battle against autocracy, Knox drew his inspiration from Israel's political doctrine, that a king was not the ultimate source of authority but himself subject to the sovereignty of the moral law. This is illustrated in the following excerpt from a sermon, based on Isaiah 26.13–16, preached in Edinburgh on August 19, 1565. Thus Knox followed in the tradition of the great Reformers, Wycliff and Huss, Luther and Calvin, who grafted themselves in their national and religious consciousness to the stock of Israel, and applied the challenge of Jewish history and literature to their own political and social life. —*The World's Best Orations*, ed. D. J. Brewer, St. Louis & Chicago, F. P. Kaiser, 1899, v. 7, p. 2665 ff.

THE SWORD OF GOD

Of which words it is evident that the sword of God is not committed to the hand of man to use as it pleases him, but only to punish vice and maintain virtue, that men may live in such society as is acceptable before God If any desire to take trial of this point, it is not hard; for Moses, in the election of judges and of a king, describes not only what persons shall be chosen to that honor, but also gives to him that is elected and chosen the rule by which he shall try himself, whether God reign in him or not (Deut. 17.18 ff.)

Wouldst thou, O Scotland! have a king to reign over thee in justice, equity, and mercy? Subject thou thyself to the Lord thy God, obey His commandments and magnify thou the word that calleth unto thee, "This is the way, walk in it;" and if thou wilt not, flatter not thyself; the same justice remains this day in God to punish thee, Scotland, and thee Edinburgh especially, which before punished

the land of Judah and the city of Jerusalem. Every realm or nation, saith the prophet Jeremiah, that likewise offendeth shall be likewise punished But now let us hear what the prophet saith further: "The dead shall not live, neither shall the tyrants, because thou hast visited and scattered them, and destroyed all their memory."

JOSEPH PRIESTLEY

English theologian, philosopher and chemist, discoverer of oxygen and other chemical gases, 1733-1804. —*A Comparison of the Institutions of Moses With Those of the Hindoos and Other Ancient Nations*, Northumberland, Pa., 1799, q. in Adam Clarke, *Miscellaneous Works*, v. 9, London, 1837, p. 356 ff.

THE INSTITUTIONS OF MOSES

No heathen ever conceived an idea of so great an object as that of the institutions of Moses, which appears to be nothing less than the instruction of all mankind in the great doctrine of the unity and universal government of God as the Maker of the world and the common parent of all the human race, in opposition to the polytheism and idolatry which then prevailed, which, besides being grossly absurd in its principles and leading to endless superstitions, threatened the world with a deluge of vice and misery. For this purpose the Hebrew nation was placed in the most conspicuous situation among all the civilized nations of the world, which were universally addicted to idolatry of the grossest kind As all mankind imagined that their outward prosperity depended upon the observance of their respective religions, that of the Hebrew nation was made to do so in the most conspicuous manner, as a visible lesson to all the world. They were to prosper beyond all other nations while they adhered to their religion; and to suffer in a manner equally exemplary and conspicuous in consequence of their departure from it. Of this all mankind

might easily judge. These great ideas occur in the sacred books of the Hebrews and nowhere else. They are all distinctly advanced by Moses and more fully unfolded in the writings of the later prophets. But certainly nothing so great and sublime could have been suggested to Moses from anything that he saw in Egypt, or could have heard of in other countries.

THOMAS DE QUINCEY

English author, 1785–1859. His fantastic novelette, *The Avenger* (1838), was written with a deep sympathy for the suffering Jew, though its *Leitmotif*, vengeance, is certainly not a peculiar trait of Jewish history, faith or character. —From his essay, “Language,” in his *Works*, London, 1858, v. 9, p. 81; *Collected Writings*, London, 1897, v. 10, p. 250.

GREEK AND HEBREW

Greece was, in fact, too ebullient with intellectual activity — an activity too palestric and purely human — so that the opposite pole of the mind, which points to the mysterious and the spiritual, was, in the agile Greek, too intensely a child of the earth, starved and palsied; whilst in the Hebrew, dull and inert intellectually, but in his spiritual organs awake and sublime, the case was precisely reversed. Yet, after all, the result was immeasurably in favor of the Hebrew. Speaking in the deep sincerities of the solitary and musing heart which refuses to be duped by the whistling of names, we must say of the Greek — *laudatur et alget*: he has won the admiration of the human race, he is numbered amongst the chief brilliancies of earth, but on the deeper and more abiding nature of man he has no hold. He will perish when any deluge of calamity overtakes the libraries of our planet, or if any great revolution of thought remoulds them, and will be remembered only as a generation of flowers is remembered; with the same tender-

ness of feeling and with the same pathetic sense of a natural predestination to evanescence. Whereas the Hebrew, by introducing himself to the secret places of the human heart and sitting there as incubator over the awful germs of the spiritualities that connect man with the unseen worlds, has perpetuated himself as a power in the human system: he is co-enduring with man's race, and careless of all revolutions in literature or in the composition of society.

FRIEDRICH MAX MÜLLER

German philologist, orientalist, Sanskrit scholar, professor at Oxford, 1823-1900. —From "Semitic Monotheism" (1860), in *Chips from a German Workshop*, v. 1, New York, Scribner Armstrong & Co., 1876, p. 366 ff.

THE GOD OF THE FIRST JEW

Mohammedanism, no doubt, is a Semitic religion, and its very core is monotheism. But did Mohammed invent monotheism? Did he invent even a new name of God? Not at all. His object was to destroy the idolatry of the Semitic tribes of Arabia, to dethrone the angels, the Jin, the sons and daughters who had been assigned to Allah, and to restore the faith of Abraham in one God.

And how is it with Christianity? Did Christ come to preach a faith in a new God? Did he or his disciples invent a new name of God? No, Christ came not to destroy, but to fulfill; and the God whom he preached was the God of Abraham.

And who is the God of Jeremiah, of Elijah, and of Moses? We answer again, the God of Abraham.

...Nor was it [the knowledge of God] granted to Abraham entirely as a free gift. Abraham was tried and tempted before he was trusted by God. He had to break with the faith of his fathers; he had to deny the gods who were wor-

shipped by his friends and neighbors. Like all the friends of God, he had to hear himself called an infidel and atheist, and in our own days he would have been looked upon as a madman for attempting to slay his son. It was through special faith that Abraham received his special revelation, not through instinct, not through abstract meditation, not through ecstatic visions. We want to know more of that man than we do . . .

JOHN STUART MILL

English philosopher and political economist, advocate of a synthesis of individual liberty and social control, 1806–1873. His influence on nineteenth century thought “can scarcely be overestimated.” —*Considerations on Representative Government* (1861), New York, Holt, 1875, p. 51 ff.

A FORCE FOR PROGRESS

In contrast with these nations [Egypt and China], let us consider the example of an opposite character afforded by another and a comparatively insignificant Oriental people — the Jews. They, too, had an absolute monarchy and a hierarchy, and their organized institutions were as obviously of sacerdotal origin as those of the Hindoos. These did for them what was done for other Oriental races by their institutions — subdued them to industry and order, and gave them a national life. But neither their kings nor their priests ever obtained, as in those other countries, the exclusive moulding of their character. Their religion, which enabled persons of genius and a high religious tone to be regarded and to regard themselves as inspired from heaven, gave existence to an inestimably precious unorganized institution — the Order (if it may be so termed) of Prophets. Under the protection, generally though not always effectual, of their sacred character, the Prophets were a power in the nation, often more than a match for kings and priests, and

kept up, in that little corner of the earth, the antagonism of influences which is the only real security for continued progress. Religion consequently was not there, what it has been in so many other places — a consecration of all that was once established, and a barrier against further improvement. The remark of a distinguished Hebrew, M. Salvador, that the Prophets were, in Church and State, the equivalent of the modern liberty of the press, gives a just but not an adequate conception of the part fulfilled in national and universal history by this great element of Jewish life; by means of which, the canon of inspiration never being complete, the persons most eminent in genius and moral feeling could not only denounce and reprobate, with the direct authority of the Almighty, whatever appeared to them deserving of such treatment, but could give forth better and higher interpretations of the national religion, which thenceforth became part of the religion. . . . Conditions more favorable to Progress could not easily exist: accordingly, the Jews, instead of being stationary like other Asiatics, were, next to the Greeks, the most progressive people of antiquity, and, jointly with them, have been the starting-point and main propelling agency of modern cultivation.

RALPH WALDO EMERSON

American poet, essayist, lecturer, 1803–1882. His works abound in appreciative references to the Jewish tradition. His essay "Persian Poetry," where he discusses the fact that "The Persian poetry rests on a mythology whose few legends are connected with the Jewish history and the anterior traditions of the Pentateuch," bears the significant motto,

"Go transmute crime to wisdom, learn to stem
The vice of Japhet by the thought of Shem."

—From his address, "The Man of Letters" (1863), in *Lectures and Biographical Sketches*, Boston, Houghton Mifflin & Co., 1884, p. 233 f.

JEWISH HISTORY

The Hebrew nation compensated for the insignificance of its members and territory by its religious genius, its tenacious belief; its poems and histories cling to the soil of this globe like the primitive rocks. . . . In Puritanism, how the whole Jewish history became flesh and blood in those men, let Bunyan show.

WILLIAM EWART GLADSTONE

British Prime Minister, leader of the Liberal Party, first to introduce Home Rule bill for Ireland and reform the land tenure system in that country, 1809-1898. See his *Substance of a Speech on the Motion of Lord John Russell, for the Removal of the Remaining Jewish Disabilities*, delivered in the House of Commons, Thursday, December 16, 1847, London, 1848, which concludes with the statement: "I rate highly the position of the Jews in the State, and I find their competency for civil duties asserted in the very largest terms. . . . I cannot, then, but close with the appeal. . . to perform an act of justice." —From his address, "Place of Ancient Greece in the Providential Order" (1865), in his *Gleanings of Past Years*, New York, Charles Scribner's Sons, 1879, v. 7, p. 79 f.

THE GENIUS OF THE JEW

But indeed there is no need, in order to [give] a due appreciation of our debt to the ancient Greeks, that we should either forget or disparage the function which was assigned by the Almighty Father to His most favored people. . . . No poetry, no philosophy, no art of Greece ever embraced, in its most soaring and widest conceptions, that simple law of love towards God and towards our neighbor, on which "two commandments hang all the law and the prophets," and which supplied the moral basis of the new dispensation.

There is one history, and that the most touching and most profound of all, for which we should search in vain through

all the pages of the classics — I mean the history of the human soul in its relations with its Maker; the history of its sin, and grief, and death, and of the way of its recovery to hope and life and to enduring joy. For the exercises of strength and skill, for the achievements and for the enchantments of wit, of eloquence, of art, of genius, for the imperial games of politics and war — let us seek them on the shores of Greece. But if the first among the problems of life be how to establish the peace, and restore the balance, of our inward being; if the highest of all conditions in the existence of the creature be his aspect towards the God to whom he owes his being and in whose great hand he stands; then let us make our search elsewhere. All the wonders of the Greek civilization heaped together are less wonderful, than is the single Book of Psalms.

GIUSEPPE MAZZINI

Italian patriot, collaborator with Garibaldi in the Risorgimento, champion of a spiritual democracy, 1805–1872. The Italians turned often to Jewish heroes for inspiration in their struggles for liberty. As at the end of the fifteenth century, when “the marvellous statue of Judith and Holofernes, sculptured by Donatello for the Medici, was placed on the platform in front of the Palazzo Publico, as a symbol of the triumph of freedom over tyranny” (Pietro Misciattelli, *Savonarola*, tr. M. Peters-Roberts, New York, D. Appleton & Co., 1930, p. 112), so in the nineteenth century, those who battled for Italian nationalism turned to the Maccabees for instruction in “the duties of love.” —*God and the People!* being selections from the writings of Joseph Mazzini, by Charles William Stubbs, 2d ed., London, T. Fisher Unwin, 1896, p. 195 f.

LIFE AND LOVE

If our fathers were to teach their children that the true definition of life is not a search after happiness, but a preparation, through the fulfilment of our earthly duties, for a higher stage of earthly existence — if our mothers, who

think themselves Christians, would meditate upon and teach their sons some of the words of Christ and the whole of that book of Maccabeus which appears as if written for the Italians — they would better fulfil the duties of love, and our Italy would not be doomed to weep over the flower of her sons, lost to her one by one in solitary death on the scaffold, or by the soul's slow atrophy in exile.

PIERRE LAFFITTE

French empirical philosopher and historian of sciences, 1823–1903. — *Les grandes types de l'humanité*, Paris, 1875, v. 1, p. 215.

THE HEROES OF THE BIBLE

Through their courage, their energy, and their heroism, these men [the leaders of the Hebrew people] have not ceased to imbue posterity with admiration. They are the models which great heroes and statesmen have ever kept in view. They have inspired the glorious esthetic creations of which humanity can boast with pride. Cromwell sought in them the prototypes for his manifest virtues. He placed the Bible in the hands of his soldiers in order to fashion them into an invincible army whose brave deeds world history has recorded. A century later, Handel drew from the Bible the patriotic ecstasy which he infused into the soul of his *Judas Maccabeus*. From where else than the Bible did Michelangelo take the colossal type of his Moses? From where else did Mohammed derive his inspiration before he founded his new religion and went forth to conquer the world?

ERNST CURTIUS

German historian, antiquary, excavator of Olympia, tutor of Emperor Frederick III, 1814–1896. — *Gesammelte Abhandlungen*,

Berlin 1894, v. 2, p. 540 f.; first paragraph, in H. Abarbanel, *English School and Family Reader*, New York, Rogers & Sherwood, 1883, p. 427 f.

HEBREWS AND GREEKS

With both nations, it was a spiritual possession which gave them this proud self-esteem. Both were small, dwindling minorities among the masses that surrounded them. To both disdain and indifference toward the outside world was a necessary condition, as, by the repelling of the foreign elements and the persistence in their own peculiarities, they became self-conscious and strong. Through their exclusiveness, both accomplished what in its intrinsic value reaches far beyond their national existence, both left us an inheritance of such value that, to this day, nations are divided according to the degree that they profited by this inheritance, a treasure for mankind which was cast away, forgotten, uselessly disregarded, then again taken up and ever proved a renovating power of life and bliss.

The mutual relationship between Aryans and Semites on Greek soil has a history which runs through centuries. Semitic seafarers founded the economic life of Hellas, and drew that land into international connections. . . . The case of the Stoa illustrates how one of the most important schools of philosophy stood essentially under the Semitic influence. . . . Later on, when those with spiritual cravings turned away from the local cultus and sought comfort from other sources, Judaism provided two satisfactions, Sabbath rest and a worship of the Supreme Being that was free of image and temple.

MATTHEW ARNOLD

English poet and critic, 1822-1888. —*Literature and Dogma*, London, Smith Elder & Co., 1873, pp. 26, 57 ff.

RIGHTEOUSNESS

No people ever felt so strongly as the people of the Old Testament, the Hebrew people, that conduct is three-fourths of our life and its largest concern. No people ever felt so strongly that succeeding, going right, hitting the mark in this great concern, was *the way of peace*, the highest possible satisfaction

Then there is the practical force of their example; and this is even more important. Everyone is aware how those who want to cultivate any sense of endowment in themselves must be habitually conversant with the works of people who have been eminent for that sense, must study them, catch inspiration from them. Only in this way, indeed, can progress be made. And as long as the world lasts, all who want to make progress in righteousness will come to Israel for inspiration, as to the people who have had the sense for righteousness most glowing and strongest; and in hearing and reading the words Israel has uttered for us, carers for conduct will find a glow and a force they could find nowhere else.

HENRY GEORGE

American economist, exponent and advocate of the Single Tax, 1839-1897. —From *Moses: A Lecture* (1878), in *The Writings of Henry George*, New York, Doubleday & McClure Co., 1898, v. 8 (ii), p. 21.

MOSES

From the free spirit of the Mosaic law sprang the intensity of family life that amid all dispersions and persecution has preserved the individuality of the Hebrew race; that love of independence that under the most adverse circumstances has characterized the Jew; that burning patriotism that flamed up in the Maccabees and bared the breasts of Jewish

peasants to the serried steel of Grecian phalanx and the resistless onset of Roman legion; that stubborn courage that in exile and in torture held the Jew to his faith. It kindled that fire that has made the strains of Hebrew seers and poets phrase for us the highest exaltations of thought; that intellectual vigor that has over and over again made the dry staff bud and blossom. And passing outward from one narrow race it has exerted its power wherever the influence of the Hebrew Scriptures has been felt. It has toppled thrones and cast down hierarchies. It strengthened the Scottish Covenanter in the hour of trial, and the Puritan amid the snows of a strange land. It charged with the Ironsides at Nasby; it stood behind the low redoubt on Bunker Hill.

CHARLES LORING BRACE

American theologian, philanthropist, founder of the New York Children's Aid Society, 1826-1890. See *The Life of Charles Loring Brace*, ed. by his daughter, New York, Charles Scribner's Sons, 1894, p. 394, where his paper of 1883 is quoted: "The Jewish power was and is still solely a moral power, so profound and universal in its nature that mankind will never pass beyond its spiritual conceptions." —The following excerpt is from *The Unknown God*, New York, A. C. Armstrong & Son, 1890, p. 72 f.

A DEBT OF HONOR

From our long habit of regarding inspiration as an act solely of God, and not accompanied by any receptivity or motion of the human will on the part of those who are thus elevated, we do not sufficiently render justice to the Jews' great services in human history. We feel the obligations of modern progress, for instance, to the Roman ideas of law and to the Greek ideas of beauty. We recognize the immense indebtedness of the world to the elevated conceptions of Plato and Socrates. But when we consider what

Abraham or Moses has done for the advance of mankind, how few are ready to render them the gratitude they deserve. They seem mere instruments in the hands of an all-wise Providence. It was God that worked in them, not they themselves. But a closer study of their history and of their surroundings will show that they were men of like passions with ourselves. They struggled with endless temptations, and many nearest to them yielded; but their victory has blessed all succeeding generations.

... No equal services had ever been rendered before to human progress. The Jews of modern days ought to be forever honored for such progenitors; and a race which could produce such men deserves the lasting respect of mankind.

WOODROW WILSON

Twenty-eighth President of the United States, founder of the League of Nations, 1856-1924. — *The State*, Boston, Heath & Co., 1890, pp. 143 f., Nos. 219 f.

THE JUDAIC LEAVEN

The invading hosts who came from across the Rhine in the fifth century of our era found Roman law and institutions everywhere in possession of the lands they conquered. Everywhere there were towns of the Roman pattern and populations more or less completely under the dominion of Roman legal conceptions and practices. Their dealings with these institutions, the action and reaction upon one another of Roman law and Teutonic habit, constitute in no small part the history of government in the Middle Ages.

It would be a mistake, however, to ascribe to Roman legal conceptions an undivided sway over the development of law and institutions during the Middle Ages. The Teuton

came under the influence, not of Rome only, but also of Christianity; and through the Church there entered into Europe a potent leaven of Judaic thought. The laws of Moses as well as the laws of Rome contributed suggestion and impulse to the men and institutions which were to prepare the modern world; and if we could but have the eyes to see the subtle elements of thought which constitute the gross substance of our present habit, both as regards the sphere of private life and as regards the action of the state, we should easily discover how very much besides religion we owe to the Jew.

CARL HEINRICH CORNILL

German Protestant theologian and biblical scholar, 1854–1920.
—*Prophets of Israel* (1894), tr. F. S. Corkin, Chicago, Open Court, 1901, p. 178 f.

THE PROPHETS OF ISRAEL

The whole history of humanity has produced nothing which can be compared in the remotest degree to the prophecy of Israel. Through prophecy Israel became the prophet of mankind. Let this never be overlooked nor forgotten: the costliest and noblest treasure that man possesses he owes to Israel and to Israelitic prophecy.

FERDINAND BRUNETIÈRE

French critic, editor of *Révue des Deux Mondes*, member of the Academy, advocate of a Catholic *Weltanschauung*, 1849–1906.
—*Nouveaux Essais sur la Littérature Contemporaine*, Paris, Calman-Levy, 1897, pp. 240, 256. See also pp. 231, 236, and *Révue des Deux Mondes*, June 1, 1886, where he describes the peculiar mystery and inspiration of biblical literature, the Jewish conception of the organic unity of religion and ethics, and the falsehood of racism.

THE PERSPECTIVE OF THE JEW

We must honor the Jews, if not for the invention, at least for their unique conception of another sublime idea: the idea of Providence. "Our races," says M. Renan, "were always content with a lame kind of justice in the government of the universe." Indeed, if we look at them a little more closely, they seem never to have been deeply moved by injustice unless it affected them personally. It did not occur to them that nature's immorality or social injustice deserved the names of injustice and immorality, and they generally accepted these facts as inherent in the very constitution of the State or of the universe. . . . Israel, on the other hand, rebels against iniquity. It outrages him somehow, for it touches his very conception of the omnipotence of his God. He has drawn from this a whole theology, or rather a whole philosophy of history and of man. Man sins against the Creator; the injustice which seems to rule the world is the penalty for this sin; and none will overcome it without putting himself in the hands of God. For this God has not abandoned His creature, He has not condemned him beyond appeal, He continues to watch over him. Here, then, is a point of perspective from which we may bring order out of chaos; and it is this point which the prophet seeks, and which he finds in the notion of the "final reparation" and of the "world's transformation."

There would be no modern civilization without Christianity, whether accepted or rejected, no Christianity without Judaism, no Judaism without a small people that sacrificed its political fortune for its religious vocation, and, finally, no conscience or sentiment for this vocation without the Prophets who sustained it in moments of weakness, who fashioned it with their voices and who, we are inclined to say, created it. To argue now whether this civilization could not have taken another course, or whether the cultures

of Greece and Rome would not have sufficed to form it, such as it is, would be as idle as to ask what would have become of the Reformation of the sixteenth century without Luther and Calvin, or of the French Revolution if Louis XVI had died in the prime of life. Good or bad, the Jews have played in this world a role of the utmost importance, and this no one, in eighteen centuries, has presumed to deny. If our philosophers of a century or more ago thought they were doing something wonderful in contesting this, we would evince today a singularly narrow spirit if we were to honor them for it or to imitate their worst mistakes. We would display a rare blindness and stupendous ignorance, since we would need to disregard the progress which general scholarship, Semitic philology and the science of religion have marked over a century. To play the game of a freethinker would mean to go back a hundred years behind the times.

ABRAHAM KUYPER

Dutch statesman and Calvinist theologian, Premier of the Netherlands, 1837-1920. —Statement q. in Pierre Van Paassen, *Days of Our Years*, New York, Hillman-Curl, Inc., 1939, p. 354.

JERUSALEM

Rome in all its glory cannot compare to the world-historical significance of Jerusalem. Babylon may have searched the heavens, Athens given man his highest literary and esthetic values — Jerusalem was and remains the city of cities, the Holy City, the heart and soul of humanity. Deeper than any other motif, that of religion has been woven into the texture of mankind's evolution.

KURT BREYSIG

German anthropologist and historian, 1866-. —*Kulturgeschichte der Neuzeit, vergleichende Entwicklungsgeschichte der*

führenden Völker Europas und ihres sozialen und geistigen Lebens, Berlin, 1901, v. 2, p. 678.

CHRISTIANITY'S DEBT

Christianity was born out of the spirit of the Jewish people. It was its product, its greatest achievement. Jesus was so completely imbued with the highest and deepest thoughts of his folk that he appears to us, of later generations, as the incarnate genius of Judaism. Everything, but really everything, that exalts Christianity above the other religions is of Jewish origin, especially the extremely intense fervor of worship, and the creation of the personal One God. Both were age-old properties of the Jewish national religion, and Jesus changed nothing in it, added nothing to it and subtracted nothing from it. Neither Greeks, nor Romans, nor Germans ever attained the concept of the one supreme and withal personal God, and still less did any of these historical master-peoples of the world come to the point of subjecting itself so profoundly before its religious figures as this meditative tribe of shepherds and peasants did already in its early middle ages Neither Greeks, nor Romans, nor Germans have ever created out of their religious beliefs a literature like that of the Jews, whose whole intellectual activity centered always about this one core.

CARMEN SYLVA

Queen of Roumania, poetess and story writer, née Pauline Elizabeth Ottilie Luise, Princess of Wied, 1843-1916. —*From Memory's Shrine*, tr. Edith Hopkirk, J. B. Lippincott Co., 1911, p. 69 ff. See her reminiscences entitled *Mein Penatenwinkel*, in *Mode von Heute*, Jan. 1907; A. A. Landesco, "Elizabeth and the Jews," in *Century*, May 1906; Ludwig Schneller, *Das Böse Alte Testament*, Leipzig, 1937.

A HISTORY THAT EDIFIES

We are only too apt to forget that it is to this despised race that we owe one priceless treasure, the book of books,

the Bible, in which scarce out of infancy we were taught to read and which remains our chief comfort throughout life. In it the highest wisdom stands revealed in so noble a form, truth and poetry are blended together to such perfect harmony, the result is a masterpiece whose like no other literature in the whole world can match. In long dark dreary sleepless nights, I know not where such solace for weary souls may be found, as in the magnificent imagery, the impassioned language of Isaiah and Jeremiah. All the sorrow and suffering of the human heart since the beginning of Time seem to cry aloud with their voice, and it were vain to seek help in other books of devotion whilst the words of these grandest spirits are there to speak for us and bring us more than earthly consolation. Surely none has ever steeped his soul in these writings and not risen from their perusal strengthened and refreshed.

... As to the historic books of the Old Testament, their simplicity and directness are a strong testimony in favor of the veracity of the writers; and I was much struck once by the suggestive remark of a Jew of high culture [J. Bernays], who, in discussion with a Christian, smilingly retorted: "All I can say is that I wish for you that the history of your nation may one day be written with equal honesty, and that you may then be able to have it read out loud for general edification in your churches, as we do ours!"

Judaism, as we then learned to know it, was presented less under an aspect of formality and exclusiveness, than as a leaven of righteousness whereby the whole world should be regenerated. And possibly, could the other nations of the world have been brought to accept the Mosaic Code, much misery might have been spared them. Let the prophets of old serve as our example and guide

Would that we resembled them more! Had we their faith, we should also have the same freedom from super-

stition that goes hand in hand with it, and which these heroes of the Old Testament have bequeathed to their natural heirs, to the representatives of the Jewish people among us now. It may be that it is a mere question of race, of constitutional temperament, but the fact none the less remains, that the Jew possesses a positive aversion to every form of superstition — that outcome of weakness and helplessness, the last refuge of despairing souls. It is not in his nature to give way to despair; from that the dictates of his strong common-sense would in a measure guard him, but his absolute security comes from his trust in the God of Israel.

JEAN LÉON JAURÈS

French professor of philosophy, editor, legislator, Socialist leader in the Chamber of Deputies, assassinated at the outbreak of the first World War, 1859-1914. —From his address, "L'Église, l'École, et la Pensée Moderne," in *Pages Choisies*, Paris, F. Rieder & Co., 1922, p. 129; *Journal Officiel*, January, 1910.

THE JEWISH STRAIN

M. Gérard-Varet said the other day that we were the heirs of Hellenic culture. Not of that alone. I trust that we have inherited from it the sense of law, of rhythm, of balance, the admiration of pleasant beauty. But I also know that the Hellenic tradition was not the only element in the making of the great French force; there was the tradition of the East, the Christian tradition. And we would have lost much if there had not extended into the French conscience the seriousness of those great Jews who did not conceive of justice as merely a harmony of beauty, but who demanded it passionately with all the fire of their spirit, who appealed to a just God against all the powers of brutality, who called for the age when all men would be reconciled in justice and when the God whom they invoked

would, according to the wonderful expression of the psalmist or prophet, "wipe away tears from off all faces."

It is this passionate appeal to human justice, this seriousness of Hebrew conscience, which, blended with the grace, the force, the reason of Greek thought, merged into the genius of France.

SAMUEL G. SMITH

American author and educator, head of the Department of Sociology and Anthropology at the University of Minnesota, 1852-1915. —*Religion in the Making*, New York, Macmillan, 1910, p. 242 f.

THE LEGACY OF ISRAEL

If the Hebrew people had left us nothing but the memory of their struggle, they would have left us rich. The knowledge that once in human history the whole genius of a people was spent in search after God is enough to prove that mankind is not wholly base. If they had not given their conceptions glorious form and expression; if their poets and prophets had not hymned the sweetest music, yet the conception of what life is and what it really means, the system of values which they have bequeathed to us, would still leave them the leaders of the race. It is true there was change and progress in the course of their religious development, and this makes that history the more glorious. Not to them any more than to us did the oracles of God speak to unwilling hearts and minds. The search after God was a noble and difficult quest not because He would escape them, but because only as they developed by struggle were they able to perceive Him or understand His voice. The Hebrew history is a part of the final civilization of the world. To the men of vision the world has always owed its debt. More than the marvels of Greece or the more hoary antiq-

uities of Egypt, more than the accuracies of modern science or the inventions of modern industry, are these messages out of the Hebrew centuries to every man and woman who wishes to think truly and to live nobly.

NATHAN SÖDERBLOM

Swedish clergyman, Archbishop of Upsala, leader in the ecumenical movement, Nobel Peace Prize winner, 1866-1931. —*Christian Fellowship*, New York, Revell Co., 1923, p. 41.

JESUS AND JUDAISM

It has taken nearly two thousand years before we now begin to realize how Jesus not only drew from the prophets and psalmists, but also continued the deeper religious channel of contemporary Judaism.

GUGLIELMO FERRERO

Italian historian and sociologist, 1871-1942. In one of his early works, "La Lotta di due razze e di due ideali. L'Antisemitismo," included in his *L'Europa giovane: Studi e viaggi nei paesi del Nord* (pp. 349-413), Milano, Fratelli Treves, 1897, which was dedicated to Cesare Lombroso, Ferrero extolled the role of the psychologically distinct Jewish people and culture in the civilization of the world. See *Yivo Bleter*, May-June 1942, pp. 395-400, and reference to his *Legge della singolarità*, *ibid.*, p. 304. —From a lecture, "Paganism and Christianity in the Modern World," delivered in the United States in 1931, and included in his *Peace and War*, tr. B. Pritchard, London, 1933, pp. 190 ff. By permission of The Macmillan Company, publishers.

THE SUBLIME JUDAE0-CHRISTIAN IDEA

What was it that from the twelfth century onwards kept the Christian peoples of the earth from repose, caused them to work like a leaven in mankind and produce in every century one of those tremendous innovations which change

the history of the world? Think of what has been accomplished in those eight hundred years! The Christian peoples have discovered, conquered and populated the earth. They have invented printing and firearms. They have been the founders of science and have wrested from Nature her most fruitful secrets. They have adorned Europe with an incomparable wealth of masterpieces of art. They have carried the principle of the moral equality of men to its furthest conclusions by creating democratic society and democratic government. They have succeeded in subordinating force to intelligence and justice to an extent not previously attained by man. They have invented the steam engine, discovered electricity and made it serve them and flooded the world with fabulous riches. What was the well-spring of this insatiable craving for activity and perfection, so startling in its contrast with the passivity of the great peoples of the East?

That craving sprang from the great initial discovery that man is not the slave of man; that he is, that he must be, the servant of God alone, the servant of an ideal of perfection superior to all, imperative upon all — rich and poor, learned and ignorant, humble and powerful. All the greatness of the white races comes from that sublime Judaeo-Christian idea whose light was shed over the world from Palestine through the agency of the Bible and the great teachers of the Pharisees. Through its influence the State lost its divine character and put itself at the service of mankind; the spirit of criticism and the desire of better things were given the freedom of the world; the thirst for truth and justice increased with every effort made to quench it. The nearer men came to the fount of truth in every sphere, the more they chafed at their ignorance and the wider seemed the gulf which separated them from the entire and absolute truth for which they so ardently yearned. The more humane they made

their manners, the more they fostered justice, the more they did to redress the wrongs blind fortune multiplies among mankind, the more they felt that the world is but the clumsy counterfeit of a perfection the unsatisfied craving for which plagues us all our lives and makes our lives worth living.

MICHAEL CARDINAL FAULHABER

German theologian and orientalist, Cardinal Archbishop of Munich, 1869-. — *Judaism, Christianity and Germany* (a series of sermons preached in the Munich Cathedral in December 1933, in defiance of the National Socialists' fanatical purge of all traces of Jewish idealism and influence), tr. G. D. Smith, New York, 1934, pp. 7 f., 16 f. By permission of The Macmillan Company, publishers.

THE JEWISH BIBLE

It is a fact in the history of civilization that among no people of the pre-Christian era do we find so great a number of intellectually prominent men who, by their words and by their whole personality, have devoted themselves to the religious guidance of their nation as among the people of the early Bible. Among no other people do we find a series of writings in which the fundamental truths of the religious life are presented with such clarity, such distinctness and such harmony as in the Mosaic Pentateuch with the simple beauty of its biblical stories; in the books of Kings, classical models in the art of historical writing which, by the way, our Germanists would do well to notice; in the books of the Chronicles with their liturgical prescriptions; in the book of Job with its treatment of the problem of suffering; in the sapiential books with their maxims of conduct; in the books of the four major and the twelve minor prophets with their national sermons; in the books of the Maccabees, where the ancient heroism of the faith is once more resplendent. In these days, when the history and the literature

of other pre-Christian peoples are being investigated, the science of religions is able to make the comparison; and to the people of Israel it will award this certificate: You have excelled them all by the sublimity of your religion; among all the nations of antiquity you have exhibited the noblest religious values.

The German classics honored the Scriptures of the Old Testament. Biblical quotations are to be found in the earliest pieces of German literature, in the *Song of Roland*, in the *Song of the Holy Grail*, in Wolfram of Eschenbach's *Parsifal*. Many of the most ancient specimens of epigrammatic poetry contain ideas, and even verbal quotations, taken from the Wisdom books of the Old Testament. Walter von der Vogelweide and other minnesingers were familiar with the pre-Christian Bible. In the golden age of German literature we have Klopstock, the poet of the *Messias*, Herder, the panegyrist of Hebrew poetry, and Goethe who, if not filled with the religious spirit of the Bible, was enamored of the beauty of its language. In modern comedy and drama, in mystery-plays and in prose we find numerous quotations from the Old Testament, though — as in Hebbel's *Judith* — it is often merely the letter and not the spirit of the Bible that is reproduced. If we are to repudiate the Old Testament and banish it from our schools and from our national libraries, then we must disown our German classics. We must cancel many phrases from the German language; we must no longer speak of "the forbidden fruit" or of "the sins that cry to Heaven for vengeance," of "the little Benjamin" or "the chaste Joseph," of "Egyptian darkness" or "confusion of Babel," of "the olive-branch of peace" or "the scapegoat." We must disown the intellectual history of our nation.

Let us venerate the Sacred Scriptures of the Old Testament!

CHARLES CUTLER TORREY

American orientalist, archeologist, and educator, for more than thirty years professor of Semitic languages at Yale, 1863-. Prof. Torrey corroborated the conclusion reached by Abraham Geiger a century earlier (in his brilliant little study, *Was hat Mohammed aus dem Judenthume aufgenommen?* 1833), "that while Mohammed's Islam was undoubtedly eclectic, yet both in its beginning and in its later development by far the greater part of its essential material came directly from Israelite sources." —*The Jewish Foundation of Islam*, New York, Jewish Institute of Religion, 1933, p. 2.

THE JEWISH FOUNDATION OF ISLAM

Where did the cameleer of Mekka get the materials of the faith which set the neighboring world on fire, and which today, after thirteen centuries, is the religion of many peoples and parts of the earth?

Unquestionably the first impression gained by a reader of the Koran is that Mohammed had received the material of his new faith and practice mainly from the Jews of the Hijaz. On almost every page are encountered either episodes of Hebrew history, or familiar Jewish legends, or details of rabbinical law or usage, or arguments which say in effect that Islam is the faith of Abraham and Moses. It is natural to suppose that all this was ultimately derived from Israelites; and that these Israelites were Mohammed's own neighbors is the unescapable impression constantly produced by his language.

A. EUSTACE HAYDON

Canadian American scholar and humanist, head of the Department of Comparative Religion, University of Chicago, 1880-. —From a stenographic transcript of an address delivered in Chicago, on December 18, 1940.

EDUCATION AND THE JEW

I am afraid that the Jews as a whole scarcely appreciate how much of this long tradition of education and religion which has been theirs peculiarly has become a common cultural heritage of all people in the world.

You know this idea, for instance, that there is a purpose running through the world, that the whole movement of history is strung on a golden chain which threads all events and reaches out towards a far-off perfect goal — where did that come from? You cannot find that in the Oriental cultures. That was a contribution of Judaism. And Judaism impressed it so upon our Western culture that Christianity and Islam simply took it over as a matter of course. Most people who have not become too sophisticated still would say that it is basic. They would still say that there is at the end of man's endeavor a glorious era to come.

Look over the things that have flowed from Jewish education from about 100 A. D. onward. Simply list them, and you will be tremendously impressed. It was that Jewish educational scheme, and the loyalty of the Jew to his tradition and his capacity for absorbing and using every educational instrument available to him, that made possible the Renaissance and, may I say, also the Reformation Now if these old Jews had not been so anxious for education, for scholarship, for loyalty to learning, the Western world would have been much longer in pushing open the gates of the new world. Their tradition, their long past, call therefore to the modern Jew to be loyal to this historic heritage — a heritage which is worth preserving. However, it is important not only to be proud of what has been, but to make sure that those who represent the living embodiment of a cultural heritage shall represent it worthily

It would be too bad if in the great union of humanity which is coming, when the Jew who has advocated justice,

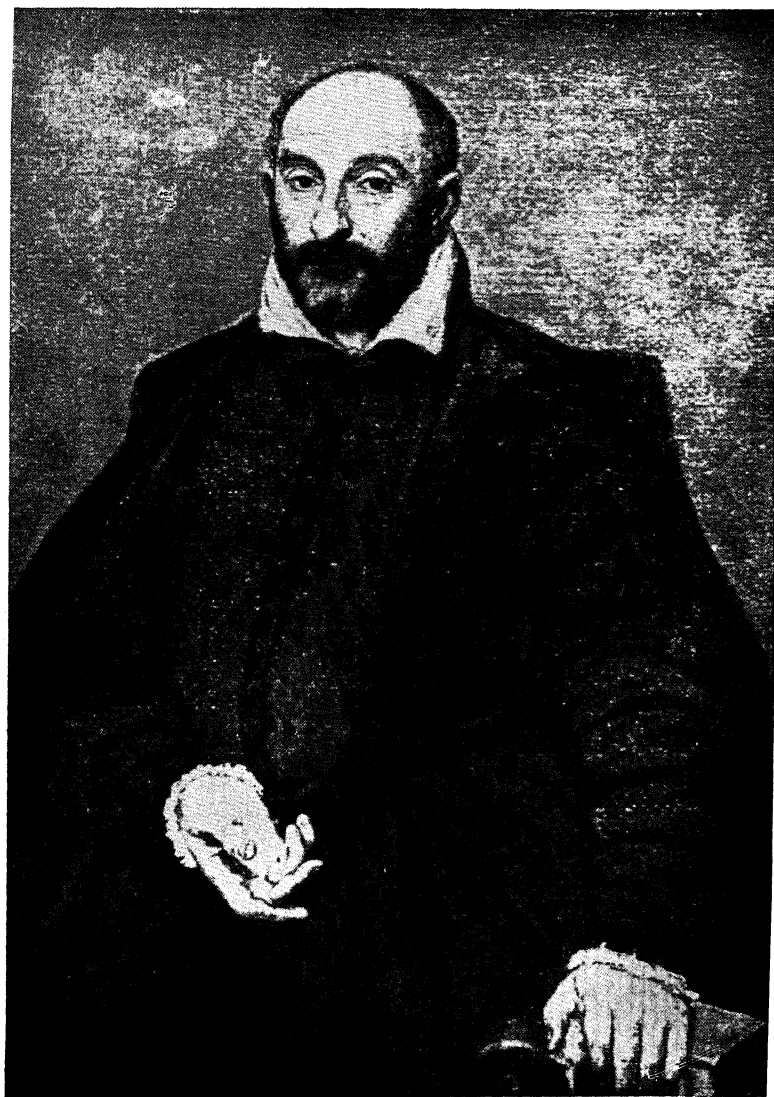
righteousness, love and brotherhood, join hands with the Christian who has advocated justice, righteousness, love and brotherhood, and the great human family emerge, if we were then all lost in a great common monotone. It should really be a mosaic, a unity of culture, of mind, of ideal, of program, but each of us with his individuality and each group with its own distinctive cultural quality. And the only way you can accomplish that is by maintaining the educational program which will preserve not only the pride, but also the learning, the understanding, the appreciation of what Judaism has been and of what the Jew has contributed in philosophy, in literature, in language, in social idealism.

VI.

THE WORK OF THE WORLD

The world depends on three things: education, worship, and deeds of loving-kindness.— Abot 1.2.

1. FRANÇOIS HUET: A Forgotten Debt.
2. JOSEPH ERNEST RENAN: Jewish Learning.
3. GUILLAUME LIBRI-CARRUCCI: Mediators of Civilization.
4. M. MENÉNDEZ Y PELAYO: The Jews in Spanish Literature.
5. LOUIS PHILIPPE DE SÉGUR: Jews and Medieval Science.
6. RUDOLF VIRCHOW: In the Realm of Medicine.
7. JOHN WILLIAM DRAPER: The Overthrow of Supernaturalism.
8. NICHOLAS MURRAY BUTLER: Hebrew Philosophers.
9. ÉTIENNE GILSON: Homage to Maimonides.
10. EMILIO CASTELAR Y RIPOLL: The Cost of Exile.
11. ALEJANDRO SAWA Y MARTINEZ: Poets and Heroes.
12. COUNT NICHOLAS BETHLEN: More Jews, More Light!
13. FRIEDRICH WILHELM NIETZSCHE: European Man.
14. ROMAIN ROLLAND: Jean Christophe in Paris.
15. *The Chicago Examiner*: Why Russia Keeps Out the Jews.
16. NIKOLAI LENIN: Jewish Culture.
17. VIACHESLAV MOLOTOV: Toward the Jewish People.
18. HENRI BARBUSSE: A Ferment of Revolt.
19. JACQUES MARITAIN: The Vocation of Israel.
20. HOWARD VINCENT O'BRIEN: Pity the German!
21. OSWALD GARRISON VILLARD: Support in Fighting Years.
22. HANS ZINSSER: Reverence for the Jew.



FRANÇOIS HUET

French philosopher and author, founder of the Neo-Catholic Church, 1814–1894. —*La Révolution religieuse au dix-neuvième siècle*, Paris, 1868, p. 252 f.

A FORGOTTEN DEBT

The Jews constitute an important branch of our most legitimate ancestors. In addition to filial gratitude, we owe them also reparations. After having cruelly persecuted them, we deny them too often the honorable recognition which is due them, for having set going the moral, religious and social revolution in the history of mankind. Even our most liberal critics, like Strauss and Renan, do not know how to be just to Israel.

JOSEPH ERNEST RENAN

French orientalist and historian, 1823–1892. He wrote much about the Jews. See his *History of the People of Israel* (1878–1891), Boston, Roberts Bros., 1888–1895, 5 vols; *Le Judaïsme comme Race et comme Religion*, Paris, Calmann-Levy, 1883; *English Conferences*, tr. C. E. Clement, Boston, J. R. Osgood & Co., 1880, (tr. also Charles Beard, London, William & Norgate, 3rd ed., 1885). See also A. Roback, *Jewish Influence in Modern Thought*, Cambridge, 1929, p. 321 ff. —The excerpt is from "The Translations of the Bible," first published in *Journal des Débats*, December 8, 1858, and included in his *Studies in Religious History*, New York, Scribner's Sons, p. 168 ff.

JEWISH LEARNING

Besides the immense service which the Jews rendered to the world in the matter of religion, by converting it to the belief in one God, we cannot deny that they have also been of the greatest service to us in the matter of science. But for the Jews, the Hebrew Bible, one of the most important

monuments of history and philology, would have ceased to exist. It is certain that had Christianity completely absorbed Judaism in the first centuries of our era, the Hebrew text of the Bible would have been lost. Early Christians seem to have very seldom taken the trouble to consult it In the Middle Ages again the Synagogue furnished the Church with the only creditable Hebrew scholars it possessed — Raymond Martini, Nicolas de Lyra, Paul of Burgos. Lastly, the Renaissance applied to Jewish masters for the grammatical instruction which, long after, became so fruitful in the hands of European scholars.

The preservation of the original monuments of Hebrew literature thus appears to have been exclusively due to the Jews. Do we appreciate what would have been the enormous loss to the sum of human knowledge if the text of the Hebrew writings had disappeared through the neglect of Christian scholars? Not only would Semitic philology have been sterile, but the whole group of historical studies would have been incomplete in its most essential parts. Of the three or four telescopes through which we may obtain a glimpse of early ages, the most important would be wanting. In a religious point of view the consequences of such a loss would have been quite as serious. The most powerful lever of reformation would not have existed; sound exegesis would have been impossible; the critical spirit of modern times would have wanted the chief stimulus which led it to leave the narrow circle within which the humanists of the Renaissance and of the seventeenth century tended to confine it.

GUILLAUME LIBRI-CARRUCCI

Italian nobleman and mathematician, political refugee in France, 1803–1869. — *Histoire des sciences mathématiques en Italie*, (1837–1841), Halle, 1865, v. 1, p. 153 f.

MEDIATORS OF CIVILIZATION

Christendom is indebted especially to the Jews for its first literary associations with the Moslems. Though hated and persecuted incessantly, the Jews were at the same time spread all over Asia, Africa and Europe, and the requirements of trade afforded play everywhere to their persistent and indefatigable activity. The numerous synagogues which they had established in Egypt, Spain, southern France and Italy, were in communication with each other through travelers who tended simultaneously to the interests of commerce and the exchange of ideas. The manuscripts still preserved in the libraries show that Jews were engaged, before the Christians, in the translation from the Arabic and Greek of a large number of treatises in philosophy, astronomy and medicine It must even be admitted that they contributed much toward the foundation of certain universities in Europe, just as they assisted in the erection of several observatories in the Orient.

MARCELINO MENÉNDEZ Y PELAYO

Spanish critic, educator and bibliographer, director of the National Library, 1856-1912. A professor of Spanish literature at the University of Madrid at the age of 22, and a member of the Academy at 25, he became the foremost Spanish literary critic of the century. —The excerpt, from *Los Judíos en la Literatura Española*, was translated for this anthology by Dr. E. Weinfeld and the editor. See *Historia de los Heterodoxos Españoles*, Madrid, 1880, vol. 1, pp. 385 ff.

THE JEWS IN SPANISH LITERATURE

Thus, while Arab culture was undoubtedly the Iberian Hebrews' first school, and the basis of their secular education, it is undeniable that the latter very soon outdistanced their teachers both in philosophy and in the lyric arts. Nor were the Jews of the peninsula strangers in the realm of

romance, in spite of the severity with which the doctors of their law regarded the cultivation of frivolous literature. The Jewish novelists of the Middle Ages, though not as numerous as the lyric poets, are not unworthy of consideration. In Halevi's philosophic novel, *Cuzari*, we discover not only the origin of the parable of the three rings, which we find later in Boccaccio's *Decameron* and in Lessing's *Nathan the Wise*, but also the source of another important motif. The discussion between the three religions which it introduced, became, though naturally with different conclusions, the favorite theme in many of Raymond Lully's works, especially *Del Gentil* and *Los Tres Sabios*, and may be traced likewise in Don Juan Manuel's *De Los Estados*. The Jews produced also collections of short stories in the category of profane literature, after the manner of Hariri's Arabian *Makamas* or *Sessions*. Among these were such books as the fifty *Saracosties*, or Saragosa tales, of Aben el Asterkoni; *Tahkemoni*, by the Cordoban writer Solomon Ibn Zakbel, a book we would classify as humor, in which are told the amorous adventures of one Asher, who finally finds himself with a doll instead of the fair lady of his zealous pursuit; the classic dialogs between Heman the Ezrahite and Heber the Kenite in the *Tahkemoni* of Alharizi, the most famous writer of Hebrew *Makamas*, in which much literary criticism is mixed with fiction; *The Prince and the Dervish*, by the Barcelona author Abraham ibn Hasdai, which is the legend of Buddha, circulated among Christians under the name of *Historia de Barlaam et Josaphat*, the remote source of Calderon's *Life Is a Dream*.

The real cultural influence of the Semites on the Christians did not become apparent until after the conquest of Toledo, when the Jews played their usual role of mediators. Their peculiar social status put them in contact with the two races struggling for the control of the peninsula, and made them

natural interpreters of both Latin and Arabic. The first Castilian poet known by name was probably the sublime Judah Halevi, who is reputed to have written not only in Hebrew, but also in Arabic and in the Christians' vernacular. His voluminous *Divan* has never been published in full, but in the extracts and partial translations from it, it is not unusual to find words, and indeed whole stanzas, in Spanish, curiously mixed with the Hebrew text. Due to the scarcity of information about our earliest literature, who knows but what that mysterious *Rhetorical and Poetic Art* of Moses ibn Ezra may not open new vistas for us. The work is in the Bodleian Library at Oxford, and, so they say, treats not only of Hebrew and Arabic poetry, but also of the Neo-Latin vulgar tongue, a not improbable thing.

LOUIS PHILIPPE, COMTE DE SÉGUR

French diplomat and author, 1753-1830. — *Histoire des Juifs*, Paris, A. Eymeri, 1827, p. 385.

JEWES AND MEDIEVAL SCIENCE

We have spoken of the illustrious Jews of the last centuries and of the influence of their writings. It was they who launched for us the course of science, who transmitted to us all the wisdom of the Arabs. The torch of learning was entrusted to their hands, and they passed through the centuries of darkness and persecution without allowing it to become extinguished. Had they done nothing else than to keep up the love of study, they would have won the right to our esteem. But a people that counts philosophers like Maimonides, Ibn Ezra, Bahya, Bedarshi, Albo and Mendelssohn, grammarians like Kimhi, Elijah Levitas and David de Pomis, a people to whom astronomy owes Isaac ben Sid, Jacob ben Machir, Judah Cohen and Zacuto, to whom medicine owes men like Vidal, Porta Leone, Ibn

Jov and Marcus Hertz, should be cited with honor in the annals of scientific literature, especially when we bear in mind that it was in a time of misery and opprobrium, when ignorance and fanaticism stirred Europe against their unhappy nation, that most of these noble men pursued their work without hope of reward, and without any aim other than that of service.

RUDOLF VIRCHOW

German physician and physicist, founder of cellular pathology, 1821-1902. In 1884 he delivered his eloquent denunciation of Stöcker's anti-Semitic views in the Prussian Diet, and in 1893, both before the Berlin branch of the German Progressive Party and at the memorial for Frederick William III, he branded anti-Semitism as an irrational and unintelligible specter of discontent, as a symptom of the human mind's "inclination to forsake the hard road of orderly thinking and sink into chimerical speculations," and he ironically expressed surprise that no one had as yet demanded the creation of a Chair in anti-Semitism, although he had been informed that there were already anti-Semitic professors. —"Morgagni und der anatomische Gedanke," paper read before the International Medical Congress, Rome, 1894, in *Klinische Wochenschrift*, 1894, No. 14, p. 346.

IN THE REALM OF MEDICINE

When, after the death of Alexander the Great, a number of independent kingdoms arose out of the ruins of his empire, germs of medical scholarship were disseminated amidst peoples that until then had apparently been altogether closed to the cause of our science. Small local centers were formed in Syria and Persia, and there appeared in increasingly large numbers physicians of note who not only exerted an influence in their mother countries but also became instrumental as apostles of the science in distant lands. That was the period when Jews and Arabs were foremost among the reputable teachers of medicine. Only the present time has brought to light Hebrew manuscripts which reveal

with what immense zeal and scholarship Jewish physicians of the early Middle Ages labored to preserve and promote medicine. We must assert that we may trace back to that time the hereditary gift of the Jews, who have since attained such great accomplishments in science.

JOHN WILLIAM DRAPER

English-American chemist, physiologist, and historian, 1811–1882. —*History of the Intellectual Development of Europe* (1861), New York, Harper & Bros., 1900, v. 2, pp. 119 ff.

THE OVERTHROW OF SUPERNATURALISM

The decline of supernaturalism in the West was very much accelerated by Jewish physicians. . . . The Hellenizing Jewish physicians inoculated the Arabs with learning on their first meeting with them in Alexandria. . . . As Arabian influence extended itself in Sicily and Italy, Jewish intelligence accompanied it, and schools were founded at Tarentum, Salerno, Bari and other places. . . . A similar influence of the Arab and Jew combined founded the University of Montpellier. . . .

Physicians were viewed by the Church with dislike, and regarded as atheists by the people, who held firmly to the lessons they had been taught that cures must be wrought by relics of martyrs and bones of saints, by prayers and intercessions, and that each region of the body was under some spiritual charge. . . . [Yet] Bishops, princes, kings and popes had each in private his Hebrew doctor, though all understood that he was a contraband luxury, in many countries pointedly and absolutely prohibited by the law. In the eleventh century nearly all the physicians in Europe were Jews. . . .

At this period [12th and 13th centuries] Spain and France were full of learned Jews; and perhaps partly by their

exerting upon the higher classes with whom they came in contact too much influence, . . . and partly because the practice of medicine, as they pursued it, interfered with the gains of the Church, the clergy took alarm, and caused to be re-enacted or enforced the ancient laws. . . .

It was the appointment of one of their persuasion, Profatius, as regent of the faculty of Montpellier, A. D. 1300, which drew upon them the wrath of the faculty of Paris. This learned man was a skilful astronomer; he composed tables of the moon; of the longitudes of many Asiatic and African towns; he determined the obliquity of the ecliptic, his result being honorably alluded to by Copernicus. The animosity of the French ecclesiastics against the Jewish physicians at last led to the banishment of all the Jews from France, A. D. 1306. "It was," say the historians of this event, "a most revolting spectacle to see so many learned wanderers without a country or an asylum. Some of them expired of grief upon the road. Abba Mari gives in his work heart-rending details of the expulsion of the Jews from Montpellier, at the head of whom were the professors and doctors of the faculty."

But, though thus driven into exile, these strangers had accomplished their destiny. They had silently deposited in France their ideas. They had sapped the credulity of the higher classes in Europe and taught them to turn away from the supernatural.

NICHOLAS MURRAY BUTLER

American educator, president of Columbia University, 1862-.
—From the address opening the celebration of the 800th anniversary of the birth of Moses Maimonides, Columbia University, March 30, 1935, in *Essays on Maimonides*, S. W. Baron, ed., New York, 1941, p. 1-2, by permission of Columbia University Press.

HEBREW PHILOSOPHERS

There are recorded in history few movements of men so important and of so lasting significance as that of the Mohammedans and their Hebrew companions from Asia Minor across North Africa to the Straits of Gibraltar and then into Spain, where the fires were lighted on new altars of the soul and of the mind and kept burning and alight for several centuries. . . .

It has been said of Maimonides that his influence was incalculable. At a time when dogmatism was rampant he upheld the part which reason must play in examining and strengthening all faith which is to be really intelligent, and at a time of persecution he defended toleration in matters theological. His *Guide for the Perplexed* is one of the classics of philosophy and morals. He found ways and means to unite in more common causes than one Judaism, Mohammedanism and Christianity.

The contact established between Greek thought and the Jewish mind was brought about at the time of Philo of Alexandria. It has been said of Philo that he knew Greek philosophy thoroughly and that he was an orthodox Jew of his own time. He was able to reconcile, after his own fashion, the philosophy of the Greeks and the faith of the Jews. More than ten centuries later Maimonides did just this, and in a most striking and persuasive fashion.

ETIENNE GILSON

French philosopher and educator, 1884-. —From lecture on Maimonides, delivered in Paris in 1935, in *Essays on Maimonides*, S. W. Baron, ed., New York, 1941, p. 33 f., by permission of Columbia University Press.

HOMAGE TO MAIMONIDES

What the Christian Middle Ages owe to Maimonides, more than this or that particular doctrine, is the example

set and the encouragement given by his admirable intellectual integrity. Like Jewish theology, that of the Christian world was deeply menaced by the formidable temptation of confusing the two legitimate domains of philosophy and religion, and of falsifying philosophy in order to derive from it proofs for the authenticity of one's faith. The unavoidable result would have been the possession of neither philosophy nor faith, since to act in this manner is to reveal complete ignorance of both the nature of faith and of that of evidence. The mark of true wisdom, on the contrary, is to believe firmly in what one believes and to know well what one knows. One soon realizes that true knowledge, if we do not allow our imagination to lose itself in unverifiable hypotheses, well harmonizes with a belief which cannot be proved. By adopting this attitude, Maimonides bequeathed to our western Middle Ages the example of a theology in which belief has retained its transcendence, while philosophy, utilized for the explanation of belief, has remained a true philosophy.

This doctrine, which sacrifices nothing indispensable for human life, for in it everything is differentiated and put in its proper place, sets an example from which our own time, too, could greatly benefit.

EMILIO CASTELAR Y RIPOLL

Spanish statesman, orator, author, president of the Republic in 1873, professor of history and philosophy at the University of Madrid, 1832-1899. —From his address on religious freedom, delivered in the Cortes, in reply to Canon Monterola, on April 12, 1869. See also his essay, "Christopher Columbus," in *Century Magazine*, 1892, p. 589.

THE COST OF EXILE

Mr. Monterola says that Spain lost nothing by the banishment of the Jews, except able slip-shoe makers. According to his opinion, they had distinguished themselves neither in

science nor in the arts. Much can be said in objection to this. However, I wish to limit myself to the citation of several names, whose universal glory is uncontested, and who would have added luster to Spain if the Jews had not been driven out from here. I name first of all Spinoza. Whether we agree with his world-view or not, we cannot deny the fact that Spinoza was one of the most profound thinkers of recent centuries. Now, Spinoza's ancestors were Spaniards, and he would have been born in Spain, had not our intolerance banished his forebears and robbed our land of an illustrious son.

But let us turn away from the distant past and look at our contemporary England, which is so proud of the splendid name, Disraeli. This distinguished man is politically my opponent. He belongs to the camp of Tories. He stands firmly against the movement of the modern spirit. He is disposed to be conservative, yea, a reactionary. Well, Disraeli, too, is of Jewish and Spanish origin. He, the excellent novelist, the significant orator, the adroit statesman, would have lifted the Spanish nation to a higher stage of glory. . . .

If I were to mention more names, gentlemen, I would refer to that of Manin, one of the shining lights in the modern history of Italy. Manin was a genuine statesman, of the caliber which we need at present, since destiny seems to be driving us to renounce our freedom. Manin founded a republic which, he could say, he created single-handedly, by his own force, while under the shower of Austrian gun-fire. He held his breast against the enemy to shield the Italian fatherland and the banner of liberty which he had unfurled. And when his remains were carried to their eternal rest, the multitudes were so enormous and magnificent that had gathered from all countries and crowded the streets of Paris, that the authorities were in danger of losing control of the

situation. Now, who was this man who was accorded such honors wherever the friends of freedom were scattered, the man who now rests in the Basilica of San Marco? He sprang from Jewish stock. His forebears were Spanish Jews. Thus Spain, in driving its Jews beyond its borders, deprived itself of a succession of sons whose names would have added honor to the fatherland.

ALEJANDRO SAWA Y MARTINEZ

Spanish novelist, 1862-1909. Statement in Bahr, p. 173.

POETS AND HEROES

I admire and honor the Jews. I admire the serious and august power of their art — what can be compared with their poetry? I honor their valiant spirit, which rejects hereditary falsehoods — who has ever struggled more bravely for freedom? A people to whom Heine, Marx, Lassalle belong, deserves glory and love; and especially Germans, who are illumined by the lustre of these names, owe it their eternal gratitude.

COUNT NICHOLAS BETHLEN

Hungarian statesman, President of the Cabinet, 1831-1899. The liberal tradition of the family found expression again recently, when Count Stefan Bethlen (1874-) announced, on May 9, 1939, his retirement from politics because of the anti-Semitic pressure. —Editorial in *Diplomatische Wochenschrift*, June 26, 1870.

MORE JEWS, MORE LIGHT!

The Vienna *Waterland* published recently an article on the Jews which calls for a reply from us, descendants of the Protestant rebels. The paper alleges that Jews occupy in Vienna a prominent position in every domain, be it politics,

literature, art, commerce or industry, and that their influence is decisive everywhere in the capital. Hence, *Vaterland* asserts, the Jews should be expelled.

If the party represented by *Vaterland* should ever come to the helm of affairs and still wish to carry out their threats, we beg that they send all the refugee Jews of Vienna to us in Pest. Jews have become an important factor in civilization through their talent and energy, and we can use them in Pest.

Pest itself is composed of two cities. The one resembles a European commercial center—it is the city of the Jews. The other is like an overgrown village of the wilderness—it is the city of the Magyars. Everything in Pest which may be regarded as a work of civilization, as a sign of western culture, was accomplished through Jewish genius and finance. If there were no Jews in Pest, the town would be on a level with the great Debreczin, and the noble heroes would smother in their own dust and mire.

When the Hungarian press was to be raised to the journalistic standard of the other civilized nations, we had to import a half dozen Jews in order to remove in part the inertia and to improve the technique of the papers. Which-ever sphere of public life we observe, we find the Jews everywhere working diligently, engaged in conflict with the spirit of darkness.

The *Vaterland* is right in fearing the Jews, for they are the worst enemies of the Thuns, the Clams and the Apponyis. More Jews, more light!

FRIEDRICH WILHELM NIETZSCHE

German philosopher and critic of nineteenth century civilization, 1844–1900. Though an opponent of the Judeo-Christian religious spirit, and claimed by the Nazis as their philosopher, Nietzsche's writings abound in denunciations of anti-Semitism. See his *Dawn of Day* (1881), p. 210–214; *Beyond Good and Evil*

(1885), Nos. 52, 195; *Genealogy of Morals* (1887), Nos. 7 ff, 16; *Will to Power* (1889), Nos. 49, 175, 864 — in *The Complete Works of F. Nietzsche*, ed. O. Levy, New York, Macmillan, 1924; M. P. Nicols, *From Nietzsche Down to Hitler*, London, Wm. Hodge & Co., 1938; Richard Max Lonsbach, *Friedrich Nietzsche und die Juden*, Stockholm, Berman-Fischer, 1939. — *From Human, All-Too-Human* (1878), tr. Helen Zimmern, Edinburgh & London, T. N. Foulis, 1910, No. 475, p. 346 ff.

EUROPEAN MAN

By the way, the great problem of the Jews only exists within the national States, inasmuch as their energy and higher intelligence, their intellectual and volitional capital, accumulated from generation to generation in tedious schools of suffering, must necessarily attain to universal supremacy here to an extent provocative of envy and hatred; so that the literary misconduct is becoming prevalent in almost all modern nations — and all the more so as they again set up to be national — of sacrificing the Jews as the scapegoats of all possible public and private abuses. So soon as it is no longer a question of the preservation or establishment of nations, but of the production and training of a European mixed-race of the greatest possible strength, the Jew is just as useful and desirable an ingredient as any other national remnant. Every nation, every individual, has unpleasant and even dangerous qualities — it is cruel to require that the Jews should be an exception. Those qualities may even be dangerous and frightful in a special degree in his case; and perhaps the young Stock-Exchange Jew is in general the most repulsive invention of the human species. Nevertheless, in a general summing up, I should like to know how much must be excused in a nation which, not without blame on the part of all of us, has had the most mournful history of all nations and to which we owe the most loving of men (Christ), the most upright of sages (Spinoza), the mightiest book, and the most effective moral law in the world? More-

over, in the darkest times of the Middle Ages, when Asiatic clouds had gathered darkly over Europe, it was Jewish free-thinkers, scholars, and physicians who upheld the banner of enlightenment and of intellectual independence under the severest personal sufferings, and defended Europe and Asia; we owe it not least to their efforts that a more natural, more reasonable, at all events un-mythical, explanation of the world was finally able to get the upper hand once more, and that the link of culture which now unites us with the enlightenment of Greco-Roman antiquity has remained unbroken. If Christianity has done everything to orientalize the Occident, Judaism has assisted in occidentalizing it anew; which, in a certain sense, is equivalent to making Europe's mission and history a *continuation of that of Greece*.

ROMAIN ROLLAND

French novelist and critic, 1866-. The work from which the following quotation is taken has been regarded as the outstanding modern *Erziehungsroman*. See Ignaz Ziegler, *Romain Rolland in Jean Christof über Juden und Judentum*, Wien, 1918. —*Jean-Christoph in Paris*, tr. Gilbert Cannan, New York, Henry Holt & Co., 1911, p. 368 ff.

JEAN CHRISTOPHE IN PARIS

"You see," said Christophe to Olivier, after Mooch had gone, "we always have to deal with Jews, nothing but Jews! Perhaps we're Jews ourselves? Do tell me that we're not. We seem to attract them. We're always knocking up against them, both friends and foes."

"The reason is," said Olivier, "that they are more intelligent than the rest. The Jews are almost the only people in France to whom a free man can talk of new and vital things. The rest are stuck fast in the past among dead things. Unfortunately the past does not exist for the Jews, or at

least it is not the same for them as for us. With them we can only talk about the things of today: with our fellow-countrymen we can only discuss the things of yesterday. Look at the activity of the Jews in every kind of way: commerce, industry, education, science, philanthropy, art . . .”

“Don’t let’s talk about art,” said Christophe.

“I don’t say that I am always in sympathy with what they do: very often I detest it. But at least they are alive and can understand men who are alive. It is all very well for us to criticize and make fun of the Jews and speak ill of them. We can’t do without them.”

“Don’t exaggerate,” said Christophe jokingly. “I could do without them perfectly.”

“You might go on living perhaps. But what good would that be to you if your life and your work remained unknown, as they probably would without the Jews? Would the members of your own religion come to your assistance? . . . In the Catholicism of today there is a horrible, death-dealing power of inertia. It would find it far easier to forgive its enemies than those who wish to awake it and restore it to life. . . . My dear Christophe, where should we be, and what should we do — we, who are Catholics by birth, we, who have shaken free, without the little band of free Protestants and Jews? The Jews in Europe of today are the most active and living agents of good and evil. They carry hither and thither the pollen of thought. Have not your worst enemies and your friends from the very beginning been Jews?”

“That’s true,” said Christophe. “They have given me encouragement and help, and said things to me which have given me new life for the struggle, by showing me that I was understood. No doubt very few of my friends have remained faithful to me: their friendship was but a fire of straw. No matter! That fleeting light is a great thing in darkness. You are right: we mustn’t be ungrateful.”

THE CHICAGO EXAMINER

From an editorial published on November 28, 1911, referring to the Czarist Government's refusal to honor American passports in the hands of Jewish travelers. This policy led to the abrogation of the Russian treaty of 1832.

WHY RUSSIA WANTS TO KEEP OUT THE JEWS

There is one comfort for the citizen of Jewish ancestry and religion in the shameful situation as regards the Russian passport question. Russia does not exclude or drive out the weak, the submissive, the dull-minded. For those are the human beings upon whom aristocracy and czarism thrive.

Russia hates the Jew, persecutes him, drives him out, and keeps him out *because the Jew is a teacher and a distributor of knowledge*. Back of every Jew in Russia, however humble, there stretch long centuries of thought, of reading, of travel Every Jew has been taught what is right. Every Jewish child ten years of age knows that no czar should rule over human beings, knows what the word liberty means. And children or men that know and believe in liberty are not wanted in Russia

Prince Kropotkin . . . , in his biography, gives you a picture of Jewish activity and Jewish courage in the Russian revolutionary movement — a picture that tells how wise the Czar is in keeping Jews as far from his country as he can. In the particular chapter of his life referred to, Kropotkin had already become a leader in the Russian Nihilist movement. He had gone to a Polish town for a supply of revolutionary literature to be distributed among the peasants, literature attacking the Czar and his infamous government

Kropotkin was traveling luxuriously as befits a Russian prince, warmly clad, traveling in a first-class railway carriage. He might hope to escape, if any one might, a close

examination by the secret police. Yet he hesitated to pass the Russian frontier with the dangerous revolutionary documents in his possession. *He tells us that he got two Polish Jews to smuggle the revolutionary literature into Russia for him.*

They were poor men, they risked their lives when they took the forbidden documents that were intended to enlighten the minds of the poor Russian peasants. Traveling third-class they entered upon Russian territory and delivered their burden safely to the prince who had employed them. He expected to pay them well for their trouble and for the great risk that they had run. But they declined to take anything in the way of reward and would accept only the actual cost of their railroad travel to and fro. *They found sufficient pay in their satisfaction at having helped to spread knowledge and fight tyranny.*

That is the kind of work that Jews in Russia and on the Russian frontier have done for years. Jewish students, young men and young women, have been plentiful among those sent to Siberia to punish their work for liberty

And the average American citizen should remember that Russia's attitude, while it is a compliment to the Jews, is a standing insult to this nation and one that should not be endured. It is an insult especially to the Senate, which has the power to make treaties and which offends itself and the nation by permitting the shameful condition that now exists.

NIKOLAI LENIN

Vladimir Ilich Ulanov, leader of the Communist Revolution, founder of the Union of Socialist Soviet Republics, 1879-1922. —From an article in *Northern Pravda*, Oct.-Dec. 1913, q. in *Lenin on the Jewish Question*, New York, International Publishers, 1934, p. 10 ff.

JEWISH CULTURE

He who would serve the proletariat must unite the workers of all nations and struggle unwaveringly against bourgeois nationalism, both his "own" and foreign

The same applies to the most oppressed and down-trodden nation, the Jews. Jewish national culture is the slogan of the rabbis and the bourgeoisie — the slogan of our enemies. But there are other elements in Jewish culture and in the whole history of Jewry. Out of some ten and a half million Jews in the world, a little more than half live in Galicia and Russia, backward and semi-barbarian countries which keep the Jews *by force* in the position of an outlawed caste. The other half live in the civilized world, where there is no caste segregation of the Jews. There the great and universally progressive features of Jewish culture have made themselves clearly felt: its internationalism, its responsiveness to the advanced movements of our times (the percentage of Jews in democratic and proletarian movements is everywhere higher than the percentage of Jews in the general population).

. . . Those Jewish Marxists who join up in the international Marxist organizations with the Russian, Lithuanian, Ukrainian and other workers, adding their mite (both in Russian and in Jewish) to the creation of an international culture of the working class movement, are continuing the best traditions of Jewry and struggling against the slogan of "national culture."

VIACHESLAV MOLOTOV

Russian revolutionary leader and politician, President of the Soviet of People's Commissars, Premier and Foreign Commissar, 1890-. —From an address, on November 29, 1936, before the Extraordinary Eighth Congress of Soviets of the U. S. S. R. *Molotov on the New Soviet Constitution*, New York, International Publishers, 1937, pp. 23 f.

TOWARD THE JEWISH PEOPLE

Our attitude toward the Jewish people follows logically from the principles of our Lenin-Stalin national policy and from the oppression which Jews suffer in many lands.

Needless to say, we regard the capitalists and counter-revolutionaries among the Jewish nation as exploiters and enemies of our cause.

But no matter what the modern cannibals, the fascist anti-Semites, may say, our feelings of fraternity toward the Jewish people are determined by the fact that it produced that brilliant creator of the idea of the communist emancipation of mankind, the man who scientifically mastered the highest achievements of German culture and the culture of other nations — Karl Marx. They are determined by the fact that the Jewish people, like the most developed nations, has produced a large number of the greatest representatives of science, technology and art, has produced many glorious heroes of the revolutionary struggle against the oppressors of the toilers and, in our country, has brought to the front, and is bringing to the front today, larger and larger numbers of remarkable and gifted leaders and organizers in all branches of construction and in the defense of the cause of socialism. All this determines our attitude toward the anti-Semitic outrages no matter where they may be perpetrated.

HENRI BARBUSSE

French novelist, poet, and critic, advocate of a cosmopolitan order of society, 1874-1935. —From an article in the *American Hebrew*, Nov. 22, 1929, p. 37.

A FERMENT OF REVOLT

The Jewish ferment, which to a remarkable degree has hitherto exercised influence over the destinies of mankind,

was always a ferment of revolt. It always had the invincible obstinacy of the captives of Babylon and of Rome and the vigor of great invectives which the prophets of old delivered against the corruption of the material masters of the ancient world. In the very first period of Christianity, when it was Judean and proletarian, ere becoming pagan and conservative, the Jewish voice had likewise this forcefulness and splendor.

And I say that Judaism must guard this jealousy if it wishes to conserve its *raison d'être* in the universe. This means that the Jewish force must be a revolutionary force, that it must take its stand "on the other side of the barricade," that it must not be on the side of public powers and of governments. For the governments of great powers are playing a game with the Jewish cause: it is merely a pawn in the hands of England on the chessboard of Asia.

JACQUES MARITAIN

French philosopher, leading contemporary exponent of Catholic scholasticism, or Neo-Thomism, 1882-. He has consistently condemned anti-Semitism not only as utterly immoral and stupid, but also as a sin against the Catholic faith. See his latest contribution to the subject in his *Ransoming the Time*, New York, Charles Scribner's Sons, 1941. — *A Christian Looks at the Jewish Question*, Longmans, Green & Co., 1939, p. 28 f.

THE VOCATION OF ISRAEL

First of all, there is its vocation as a witness to the Scriptures. But more, while the Church is assigned the labor of supernatural and supratemporal redemption of the world, Israel, we believe, is assigned, on the plane and within the limits of secular history, a task of *earthly activization* of the mass of the world. Israel, which is not of the world, is to be found at the very heart of the world's structure, stimulating it, exasperating it, moving it. Like an alien body, like an

activating ferment injected into the mass, it gives the world no peace, it bars slumber, it teaches the world to be discontented and restless as long as the world has not God — it stimulates the movement of history.

HOWARD VINCENT O'BRIEN

American journalist and author, 1888-. —From an article in *The Chicago Daily News*, June 27, 1938. Comp. the similar "Medical Guide" in *The New York State Journal of Medicine*, February 1934.

PITY THE GERMAN!

Pity the poor German!

If he has heart disease he can't use digitalis, because it was discovered by a Jew, Ludwig Traube.

If his tooth aches he cannot have the comfort of cocaine; for that would be utilizing the work of a Jew, Solomon Stricker.

He will find it hard to avoid typhus unless he takes advantage of what two Jews, Widal and Weil, learned about this disease.

If he has diabetes, the aid of insulin is not for him; for a Jew, Minkowski, had a hand in its discovery.

If he has a headache he must shun pyramidon and anti-pyris, discovered by the Jews, Spiro and Filehne.

If his child has convulsions he must avoid chloral hydrate, the discovery of a Jew, Oscar Liebreich.

Misericordia!

Pity the poor German!

If he has syphilis he cannot allow himself to be cured by salvarsan, because that was discovered by the Jew, Ehrlich.

He must not even try to find whether he has syphilis, because the Wasserman reaction used for that purpose is the discovery of a Jew.

If he suspects he has gonorrhea he must not investigate, because the method used is the discovery of a Jew, Neisser.

If he has a mental screw loose he must not attempt to tighten it by psychoanalysis, because the father of that technique is a Jew, Sigmund Freud.

Pity the poor German!

If he has ear trouble he can't go to Heinrich Neumann, the specialist who treated the Duke of Windsor. Professor Neumann is a Jew.

Pity the Poor German!

If he has cancer he can get no help from the great specialist, Ferdinand Blumenthal. Professor Blumenthal has been forced to leave Germany.

If his wife needs the services of a gynecologist, she will have to consult somebody besides Drs. Nobl and Oscar Frankl. They have committed suicide. So has Dr. Knopfmacher of Vienna. Well past 70, this eminent scientist was "treated" with castor oil by patriotic Hitlerites.

Pity the poor German!

He may like music, but he can't listen to Toscanini because Toscanini's daughter is married to a Jew, Horowitz.

He may like modern music, but he may not listen to the works of Arnold Schoenberg, who has been proscribed as an exponent of "cultural bolshevism."

He may like the music of the past, but there will be no more performances of Goldmark, Mahler, Mendelssohn, Meyerbeer and Offenbach.

Pity the poor German!

OSWALD GARRISON VILLARD

American journalist and critic, 1872-. —*Fighting Years, Memoirs of a Liberal Editor*, New York, Harcourt, Brace and Co., 1939, p. 529.

SUPPORT IN FIGHTING YEARS

Finally, in this hour of diabolical, un-Christian, psychopathic, anti-Semitic barbarism, I must state the simple truth that if I had not had the support and encouragement of many Jews I could not have carried on in the measure that I did. Their idealism, their liberalism, their patriotism, their devotion to the cause of reform in the time-honored American way, heartened me in the hardest hours. I have been wholly unable to discover the slightest difference between their support and that of Gentiles, except that they responded more quickly, often more generously. I have never appealed to them for aid for the Negro, for the sick, the poor, the distressed, or for any philanthropy and been rebuffed. And never once have the Jews who aided my causes and responded to my appeals for others sought to capitalize upon this, to ask favors, to presume that their responses entitled them to rewards at my hands. My pen may have some skill, but I could not begin to measure the debt that this country owes to its Jews and to millions of its foreign-born citizens, first for a jealous guarding of American rights and liberties to which the native-born have too often been indifferent; second, for preserving at all times a great reservoir of idealism and liberalism, and, thirdly, for keeping alive a passionate desire for knowledge in every field, which has steadily quickened American life and notably its colleges.

HANS ZINSSER

American bacteriologist and author, 1878-1940. — *As I Remember Him, the Biography of R. S.*, Boston, 1940, pp. 37 ff. By permission of The Atlantic Monthly Press and Little, Brown & Co.

REVERENCE FOR THE JEW

Jews were an important influence in my education. It is a curious paradox in the history of the Teutonic race that, although there is an almost instinctive inclination to anti-Semitic prejudice in them, there is — on the other hand — no race upon which the influence of Jewish thought and genius has had a more profound effect.

My father once told me that in the 1840's, in a village along the Rhine, a boy had thrown a stone at a Jew. The missile did not hit the Jew but it broke a windowpane; and the Jew was made to pay for the damage, because, if he hadn't dodged, the pane would not have been broken — the playful brutality of healthy children maltreating a cat.

Yet, in this very setting, Jews were taking a more significant part in the molding of national thought — political, literary, philosophical and musical — than anywhere else in the civilized world. Heine, the lovable, detestable, arrogant, idealistic, materialistic, German-hating, German-loving exile, often expressed his nostalgic love for a fatherland which treated him badly He felt and considered himself a German

In later days, I heard another exile — not a Jew, but an ex-Chancellor of the Reich — express the same belief in the essential soundness of the soul of a people temporarily subjugated by an hysterical "racialism" born of political and economic fear. Germany, thou owest much of thy national soul to thy Jews, who — as in no other nation in the history of the world — have striven to become citizens of the western world under thy reluctant wings! . . .

When R. S. had arrived at this point, he seemed extremely well satisfied with himself. I could see that he felt rather noble, and believed he had made a distinct contribution.

"I take it, then," I said, "that you are having no difficulty in suppressing that insidious germ of anti-Semitism that occasionally invades your consciousness and of which you are so afraid."

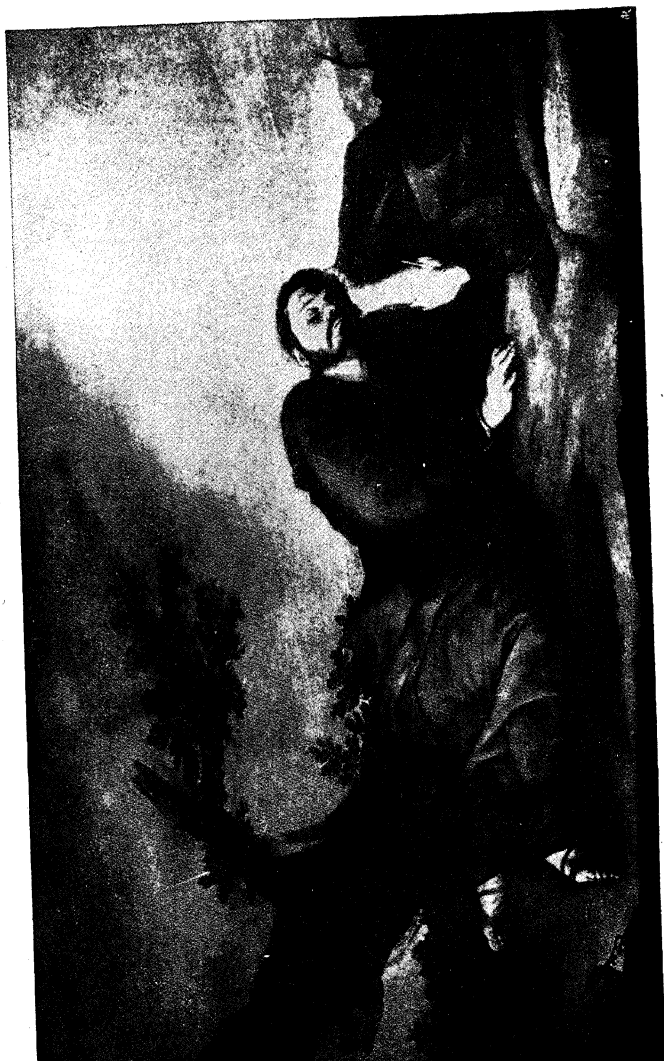
"I refuse," he replied with some heat, "I utterly refuse to allow myself to yield to any such illogical, inhumane, and pernicious prejudices. I believe with my best Jewish friend, Heine, that if the Jews disappeared from the world and I found that somewhere there existed a surviving specimen of this people, I would travel hundreds of miles to examine him and to press his hands in reverence for the services his race has rendered."

VII.

THE MEDIEVAL INFERNO

Nay, but for Thy sake are we killed all the day;
We are accounted as sheep for the slaughter.— Ps. 44.23

1. PETER ABELARD: For the Love of God.
2. JACQUES BASNAGE: The Burning Bush.
3. REINHART DOZY: In Visigothic Spain.
4. ROGER OF HOVEDEN: A Chronicle of 1190.
5. MATTHEW OF PARIS: Of the Misery of the Jews.
6. DAVID HUME: Profits of Oppression.
7. CHARLES DICKENS: Plunder and Exile.
8. POPE GREGORY IX: The Crusaders.
9. POPE INNOCENT IV: The Blood Libel.
10. JEAN DE JOINVILLE: Disputations With Jews.
11. ROBERT ALFRED VAUGHAN: The Black Death.
12. ANDREW DICKSON WHITE: Hebrew Sanitation and Suffering.
13. CHARLES DE SECONDAT MONTESQUIEU: A Most Humble Remonstrance.
14. FRANÇOIS DE VOLTAIRE: Sermon of Rabbi Akiba.
15. WILLIAM E. H. LECKY: Jewish Martyrdom in Europe.
16. MANUEL RUIZ-ZORILLA: Spanish Madness.
17. VICENTE BLASCO IBÁÑEZ: Spain and Its Jews.
18. HENRY CHARLES LEA: The Jews and the Church.



RIBERA — Jacob's Ladder

PETER ABELARD

French scholastic, 1079–1142. He held the traditional Christian view that the sufferings of the Jews were a divine chastisement for their crucifixion and rejection of Jesus, and that “in the end of the world the grace of God will return to the Jews, when they shall be converted to Him” (See his sermon, “The Divine Tragedy”), but his *Dialogus*, from which the following quotation is taken, presents an objective comparison of the world religions, anticipates liberal opinions of later centuries and puts in the mouth of a Jew a challenge to Christians. —*Dialogus inter Philosophum, Judaeum et Christianum* (1141 f.), ed. F. H. Rheinwald, Berlin, 1831, p. 10 f; ed. Cousin & Jourdain, Paris, 1859, v. 2, p. 649 ff.

FOR THE LOVE OF GOD

No people is known ever to have suffered so much for God as we have suffered unremittingly; and there can be no sin so firmly established as not to have been consumed by the fire of our afflictions, as everyone must concede. Are we not among all the scattered nations alone without king or princes, harassed by such distressing expulsions that we pay almost each single day an intolerable ransom for our miserable lives? Is not the contempt and hatred of us so deep that any wrong done to us is accounted as a just retribution and an offering most acceptable to God? . . .

Even the princes who rule over us, and whose shelter we purchase at so heavy a price, desire our death in order to seize our belongings. We are denied possession of the soil, of vineyards, of landed property, and there is none to shield us against open or concealed malevolence. How, then, can we earn enough to sustain this miserable life but through the lending of money on interest to strangers, a circumstance which naturally makes us reprehensible to those who most feel themselves oppressed thereby! Our

situation expresses far more clearly than language the horrible wretchedness of our existence and the dangers which we confront constantly.

JACQUES BASNAGE

French Protestant theologian and historian, Huguenot refugee in Holland, 1653–1723. His *History of the Religion of the Jews* was, as Prof. Salo Baron characterizes it, “the first comprehensive and truly erudite history of the Jews in the Christian era.” —*The History of the Jews from Jesus Christ to the Present Time* (1707–1711), tr. Tho. Taylor, London, 1708, p. ix f.

THE BURNING BUSH

In the declension and dregs of ages, people have been inflamed with a spirit of cruelty and barbarity against them [the Jews]. They were accused of being the cause of all the calamities that happened and charged with a world of crimes, which they never thought of. A vast number of miracles were invented in order to convict them, or rather upon a pretense of religion, to trample upon and oppress them. We have made a collection of the laws, which the councils and princes have published against them, whereby a judgment may be made of the iniquity of the ones and the oppression of the others. People did not keep within the bounds of the edicts against them. For they were frequently exposed everywhere to military execution, popular commotions and massacres. Yet by a miracle of Providence, which ought to astonish all Christians, this nation, hated and persecuted in all places for so many ages, still subsists in all parts of the world The bush of Moses, surrounded by flames, has ever burned without being consumed. The Jews have been driven out of all the cities of the world and this has only served to spread them abroad in all cities. They still live in spite of the contempt and

hatred which follow them everywhere, while the greatest monarchies have fallen and are known to us only by name.

REINHART DOZY

Dutch orientalist and historian, 1820–1883. His *Recherches sur l'histoire politique et littéraire de l'Espagne pendant le moyen âge* (1849), *Histoire des Musulmans d'Espagne jusqu'à la Conquête de l'Andalousie par les Almoravides* (1861), and *Supplément aux dictionnaires arabes* (1881), which won for him the highest recognition as a scientist in his own day, are still of the utmost value to the student of Arabic lexicography and early Spanish history. In his Dutch tract, *Israeliten te Mekka* (1884), he "aimed at proving that the ancient sanctuary of Mecca was founded in the reign of Saul by a body of exiled Israelites of the tribe of Simeon — that these Israelites there established the Great Festival of Mecca — and that at the time of the Babylonian captivity a second column of Israelites proceeded thither." —From *Spanish Islam*, tr. F. G. Stokes, New York, Duffield & Co., 1913, p. 226 ff.

IN VISIGOTHIC SPAIN

All the evils of the Roman epoch — the concentration of wealth, slavery, universal serfdom, by which farmers were tied to the land and property was inalienable — still flourished. It was not even as if those who claimed the title of pastors of the people, appointed by Christ, had been content to leave things, for the most part, as they had found them. Alas, in their fanaticism, they proceeded to persecute, with unparalleled cruelty, a race which was then the most numerous in Spain. This was to be expected. Michelet has justly observed: "Wherever, during the Middle Ages, men began to ask how it was that the ideal Paradise of a world under the sway of the Church was realized here below as a Hell, the Church, conscious of the objection, hastened to stifle it by declaring: 'It is the wrath of God! It is due to the crime of the Jews! The murderers of our Lord are still unpunished!' And a persecution of the Jews was set on foot."

The persecutions began in 616, during the reign of Sisebut.

It was decreed that all Jews must be converted before the end of the year: when that date had expired all Jews who persisted in their faith were to be banished — after receiving a hundred lashes — and their property was to be confiscated. It is said that under the influence of terror more than ninety thousand Jews were baptized — these, however, constituting the minority. It is scarcely necessary to add that such conversions were only apparent; the new converts continued secretly to circumcise their children, and to perform all other Mosaic rites; an attempt forcibly to convert so numerous a race was obviously impracticable. The bishops of the fourth Council of Toledo seem to have recognized this, but while permitting the Jews to remain faithful to the religion of their ancestors, they ordained that their children should be taken from them to be reared as Christians. Then the clergy, repenting of such tolerance, once more had recourse to extreme measures, and the sixth Council of Toledo ordained that henceforth no elected king should be entitled to ascend the throne without having previously sworn to execute the edicts promulgated against the abominable race

When the Moslems conquered the north-west of Africa, the Jews of Spain were groaning beneath an intolerable yoke; they ceased not to pray for their deliverance; and the conquerors who set them free and granted them religious liberty, subject to the payment of a light tribute, were in their eyes saviors from heaven.

ROGER OF HOVEDEN

English chronicler, d. 1201? —From *Chronica Magistri Rogeri de Hovedene*, tr. H. T. Riley, London 1853, p. 137. See S. Singer, "Jews and Coronations," in *JHSE*, 1908 (1902-5), p. 79-114. The sympathetic account ends with a clear indication of the sordid motive behind the riot, i. e., the burning of the debt notes.

A CHRONICLE OF 1190

In the same month of March, on the seventeenth day before the calends of April, being the sixth day before Palm Sunday, the Jews of the city of York, in number five hundred men, besides women and children, shut themselves up in the tower of York, with the consent and sanction of the keeper of the tower and of the sheriff, in consequence of their dread of the Christians; but when the said sheriff and the constable sought to regain possession of it, the Jews refused to deliver it up. In consequence of this, the people of the city and the strangers who had come within the jurisdiction thereof, at the exhortation of the sheriff and the constable, with one consent made an attack upon the Jews.

After they had made assaults upon the tower day and night, the Jews offered the people a large sum of money to allow them to depart with their lives; but this the others refused to receive. Upon this, one skilled in their laws arose and said: "Men of Israel, listen to my advice. It is better that we should kill one another than fall into the hands of the enemies of our law." Accordingly, all the Jews, both men as well as women, gave their assent to this advice; and each master of a family, beginning with the chief persons of his household, with a sharp knife first cut the throats of his wife and sons and daughters, and then of all his servants, and lastly his own In the meantime, some of the Christians set fire to the Jews' houses and plundered them; and thus all the Jews in the city of York were destroyed, and all acknowledgments of debts due to them were burnt.

MATTHEW OF PARIS

English chronicler, c. 1200–c. 1259. He revised the *Chronica Majora*, a record of English history kept at the Benedictine monastery of St. Alban, continued its narrative for the period of 1236–1259, and prepared an abridgment entitled *Historia*

Minor. Though he inherited and transmitted all the vulgar prejudices against Jews current in his age, he nevertheless sensed the tragic plight of the Jewish people caused by outrageous and unscrupulous Christian rulers. —This is exemplified in the following quotation, which bears the date of 1254, taken from *Matthew Paris's English History*, tr. J. A. Giles, London, 1854, vol. 3, p. 76.

OF THE MISERY OF THE JEWS

About the time, between Easter and the Rogation days, the king, who could not rest, vented his fury against the wretched rabble of the Jews to such a degree that they hated their lives. Earl Richard having convoked them to a meeting, demanded of them for the use of the king — who, he said, was highly indignant with them — a large sum of money under penalty of imprisonment and ignominious death. In consequence of this, Elias of London, the high priest of the Jews, who had often willingly or unwillingly paid heavy sums, held counsel with his fellow Israelites, and replied to the demand as follows: "My lords and masters, we see plainly that the king purposes to blot us out from under heaven. In the name of God, we ask his permission and safe conduct for us to depart from his kingdom, that we may seek a place of abode elsewhere, under some prince who has bowels of compassion and will properly observe truth and good faith. Let us depart hence never to return, leaving behind us our houses and household goods. How can he love us wretched Jews, or spare us, who destroys his natural English subjects? He has papal merchants, or rather his own (I will not call them usurers), who amass endless heaps of money; let the king depend on them, and gape after his emoluments by them; they it is who have destroyed and impoverished us. The king conceals his knowledge of this, and demands of us what we have not the power to give him, though he should pluck out our eyes, or skin us, and

afterwards cut our throats." After giving utterance to this speech, which was interrupted by his sighs and tears, he was silent and fell lifeless, as it were, in a fit. When this resolution of the Jews was made known to the magistrates, they would not allow them to leave the kingdom, for, they said, "Whither would you fly, wretched beings? The French king hates and persecutes you, and has condemned you to perpetual banishment; do you wish in avoiding Charybdis to be dashed on Scylla?" And thus the small remnant of their small substance, which if left would only afford them a meagre subsistence, was extorted from them by force.

DAVID HUME

Scottish historian and philosopher, 1711-1776. —*History of England* (1761), v. 1 c. 12; New York, Harper & Bros., 1879, v. 1, p. 632 f.

PROFITS OF OPPRESSION

In 1250, Henry renewed his oppressions, and the same Aaron was condemned to pay him thirty thousand marks upon an accusation of forgery. The high penalty imposed upon him and which, it seems, he was thought able to pay, is rather a presumption of his innocence than of his guilt. In 1255, the king demanded eight thousand marks from the Jews and threatened to hang them if they refused compliance He then delivered over the Jews to the Earl of Cornwall, that those whom the one brother had flayed, the other might disembowel

To give a better pretence for extortions, the improbable and absurd accusation, which has been at different times advanced against that nation, was revived in England that they had crucified a child in derision of the sufferings of Christ. Eighteen of them were hanged at once for this

crime — though it is nowise credible that even the antipathy borne them by the Christians, and the oppressions under which they labored, would ever have pushed them to be guilty of that dangerous enormity

Though these acts of violence against the Jews proceeded much from bigotry, they were still more derived from avidity and rapine. So far from desiring in that age to convert them, it was enacted by law in France that if any Jew embraced Christianity, he forfeited all his goods, without exception, to the king or his superior lord. These plunderers were careful lest the profits accruing from their dominion over that unhappy race should be diminished by their conversion.

CHARLES DICKENS

English novelist and reformer, 1812–1870. He created the character of a criminal Jew, Fagin, in his novel *Oliver Twist*, and, recognizing the injustice of it, he endeavored to make amends through his Riah in *Our Mutual Friend* and through some favorable sketches of Jewish characters in *All the Year Round*. See his letters *To a Jewish Lady* [Eliza Davis], 1863–1867. —From *Child's History of England*, ch. 16 (see also ch. 13).

PLUNDER AND EXILE

[At the coronation of Edward I], there was such eating and drinking, such music and capering, such a ringing of bells and tossing of caps, such a shouting, and singing, and revelling, as the narrow overhanging streets of old London City had not witnessed for many a long day. All the people were merry — except the poor Jews, who, trembling within their houses, and scarcely daring to peep out, began to foresee that they would have to find the money for this joviality sooner or later.

To dismiss this sad subject of the Jews for the present, I am sorry to add that in this reign they were most unmerci-

fully pillaged. They were hanged in great numbers, on accusations of having clipped the King's coin — which all kinds of people had done. They were heavily taxed; they were disgracefully badged; they were, on one day, thirteen years after the coronation, taken up with their wives and children and thrown into beastly prisons, until they purchased their release by paying to the King twelve thousand pounds. Finally, every kind of property belonging to them was seized by the King, except so little as would defray the charge of their taking themselves away into foreign countries. Many years elapsed before the hope of gain induced any of their race to return to England, where they had been treated so heartlessly and suffered so much.

POPE GREGORY IX.

Ugolino, Count of Segni, c. 1145–1241. From a letter to the Archbishop of Bordeaux and the Bishops of Saintes, Angoulême, and Poitiers, on Sept. 5, 1236. Similar epistles were sent to the bishops of other cities, and to the king of France. —Grayzel, p. 227 ff.

THE CRUSADERS

[They] plot impious designs against the Jews and pay no heed to the fact that the proof for the Christian faith comes, as it were, from their archives and that, as the prophets testified, although they should be as the sands of the sea, yet in the end of days a remnant of them shall be saved, because the Lord will not forever spurn His people. . . . In an unheard of and unprecedented outburst of cruelty, they have slaughtered, in this mad hostility, two thousand and five hundred of them; old and young as well as pregnant women. Some were mortally wounded and others trampled like mud under the feet of horses. They burned their books and, for greater shame and disgrace, they exposed the bodies of those thus killed for food to the birds

of heaven and their flesh to the beasts of the earth. After foully and shamefully treating those who remained alive after this massacre, they carried off their goods and consumed them. And in order that they may be able to hide such an inhuman crime under the cover of virtue, and in some way justify their unholy cause, they represent themselves as having done the above, and they threaten to do worse, on the ground that they [the Jews] refuse to be baptized. They do not sufficiently consider that . . . those to whom God wants to be merciful are not to be compelled to the grace of baptism unless they want it voluntarily.

POPE INNOCENT IV.

Sinibaldo de' Fieschi, -1254. From a letter to the Archbishop of Vienne, on May 28, 1247. —Grayzel, p. 263 ff.; Davitt, p. 291 ff.; Cecil Roth, *The Ritual Murder Libel and the Jew*, London, Woburn Press, p. 97 f.; Kohut, *Gekrönte*, p. 10 f.

THE BLOOD LIBEL

If the Christian religion were to give careful heed and rightly analyze by use of reason, how inhuman it is and how discordant with piety for it to afflict . . . the remnant of the Jews, . . . it would, at least, extend the solace of human kindness to those whom it holds, as it were, in tribute. For, . . . after the Jews . . . had been recently accused of having nailed to the cross a certain girl who had been found dead in a certain ditch, though they were not convicted, nor had they confessed, nor had they even been accused by anyone, the noble Draconet, lord of Montauban in the diocese of Vaison, despoiled them of all their goods and cast them into a fearful prison, and without admitting the legitimate protestation and defense of their innocence, he cut some of them in two, others he burned at the stake, of others he castrated the men and tore out

the breasts of the women. He afflicted them with other divers kinds of torture, until, as it is said, they confessed with their mouth what their conscience did not dictate, choosing to be killed in one moment of agony than to live and be afflicted with torment and tortures. And as if to add affliction to the afflicted, our venerable brother, the Bishop of Trois-Châteaux, the Constable of Valentinois and several nobles and potentates of the same province, taking advantage of an excuse of this kind, threw into prison whatever Jews dwell in their lands and dominions, after having robbed these Jews of all their property.

JEAN DE JOINVILLE

French crusader and chronicler, 1224-1319. The following anecdote illustrates the spirit of the disputations forced upon Jews during the reign of Louis IX, or Saint Louis, described as the "ideal king of the middle ages," who insisted upon the Jewish badge, ordered the Talmud burned, banished the Jews from his hereditary dominions and confiscated their property to organize a Crusade. —From *Histoire de Saint Louis*, x. 51, q. in G. G. Coulton's chronicle of Salimbene, *From St. Francis to Dante*, London, David Nutt, 1906, p. 47 f., to which Coulton adds the concluding sentence.

DISPUTATIONS WITH JEWS

"The holy king related to me that there was a great disputation between clergy and Jews at the Abbey of Cluny. Now a knight was present to whom the Abbot had given bread for God's sake; and he prayed the Abbot to let him say the first word, which with some pain he granted. Then the knight raised himself on his crutch and made them go fetch the greatest clerk and chief rabbi of the Jews: which was done. Whereupon the knight questioned him: 'Master,' said he, 'I ask you if you believe that the Virgin Mary, who bare God in her womb and in her arms, was a virgin

mother and the Mother of God?' And the Jew answered that of all this he believed naught. Then answered the knight that he wrought great folly, in that he believed not and loved her not, and yet was come into her minster and her house. 'And of a truth,' said the knight, 'you shall pay it dear.' With that he lifted his crutch and smote the Jew under the ear and felled him to earth. And the Jews turned to flight and bare off their wounded rabbi; and thus was the disputation ended. Then came the Abbot to the knight and said that he had wrought great folly. But he said that the Abbot had wrought more folly to ordain such a disputation: 'For here,' he said, 'are many good Christians present who, or ever the dispute had been ended, would have departed in unbelief, for they would never have understood the Jews,' 'So say I,' added the king, 'that none should dispute with them, but if he be a very learned clerk. The layman, when he heard any speak ill of the Christian faith, should defend it, not with words but with the sword, which he should thrust into the other's belly as far as it will go'."

The story is all the more instructive because St. Louis was, in practice, extremely kind to the Jews in comparison with most medieval princes.

ROBERT ALFRED VAUGHAN

English Congregationalist clergyman and author, 1823-1857.
—*Hours With the Mystics* (1856), 3rd ed., London, Strahan & Co., 1879, v. 1, pp. 313 f., 315 f.

THE BLACK DEATH

In the year 1348 that terrible contagion known as the Black Death, which journeyed from the East to devastate the whole of Europe, appeared at Strasbourg. Everywhere famine, floods, the inversion of the seasons, strange appear-

ances in the sky, had been its precursors. In the Mediterranean Sea, as afterwards in the Baltic, ships were descried drifting masterless, filled only by plague-stricken corpses. Every man dreaded, not merely the touch and the breath of his neighbor, but his very eye, so subtle and so swift seemed the infection. In many parts of France it was computed that only two out of every twenty inhabitants were left alive. In Strasbourg sixteen thousand perished; in Avignon sixty thousand. In Paris, at one time, four or five hundred were dying in a day. . . .

In a frenzy of terror and revenge the people fell upon the miserable Jews. They were accused of poisoning the wells, and every heart was steeled against them. Fear seemed to render all classes more ferocious, and the man who might sicken and die tomorrow found a wretched compensation in inflicting death today on the imagined authors of his danger. Toledo was supposed to be the centre of an atrocious scheme by which the Jews were to depopulate Christendom. At Chillon several Jews, some after torture and some in terror of it, confessed that they had received poison for that purpose. . . . Bishops, nobles and chief citizens held a diet at Binnefeld in Alsace, to concert measures of persecution. The deputies of Strasbourg, to their honor be it spoken, declared that nothing had been proved against the Jews. Their bishop was the most pitiless advocate of massacre. The result was a league of priests, lords and people, to slay or banish every Jew. In some places the senators and burgomasters were disposed to mercy or to justice. The pope and the emperor raised their voice, alike in vain, in behalf of the victims. Some Christians, who had sought from pity or from avarice to save them, perished in the same flames. . . . No power could stem the torrent. The people had tasted blood; the priest had no mercy for the murderers of the Lord; the baron had debts easily dis-

charged by the death of his creditor. At Strasbourg a monster scaffold was erected in the Jewish burial ground, and two thousand were burnt alive. At Basle all the Jews were burnt together in a wooden edifice erected for the purpose. At Spire they set their quarter in flames and perished by their own hands. A guard kept out the populace while men commissioned by the senate hunted for treasure among the smoking ruins. The corrupting bodies of those slain in the streets were put in empty wine casks and trundled into the Rhine. When the rage for slaughter had subsided, hands, red with Hebrew blood, were piously employed in building belfries and repairing churches with Jewish tombstones and the materials of Jewish houses.

ANDREW DICKSON WHITE

American diplomat and educator, first president of Cornell University, 1832-1918. At the Algéciras Conference he proposed a resolution in favor of the Jews; see M. J. Kohler, "*Jewish Rights at International Congresses*," in *AJYB* 5678, p. 157 f. —*History of the Warfare of Science with Theology in Christendom*, (1895), New York, D. Appleton & Co., 1899, v. 2, p. 72 ff.

HEBREW SANITATION AND SUFFERING

But this sort of theological reasoning developed an idea far more disastrous, and this was that Satan, in causing pestilences, used as his emissaries especially Jews and witches. The proof of this belief in the case of the Jews was seen in the fact that they escaped with a less percentage of disease than did the Christians in the great plague periods. This was doubtless due in some measure to their remarkable sanitary system, . . . but the public at large could not understand so simple a cause and jumped to the conclusion that their immunity resulted from protection by Satan, and that this protection was repaid and the pestilence caused by their wholesale poisoning of Christians. As a

result of this mode of thought, attempts were made in all parts of Europe to propitiate the Almighty, to thwart Satan and to stop the plague by torturing and murdering the Jews . . . In Bavaria, at the time of the Black Death, it is computed that twelve thousand Jews thus perished; in the small town of Erfurt the number is said to have been three thousand; in Strasbourg, the Rue Brulée remains as a monument to the two thousand Jews burned there for poisoning the wells and causing the plague of 1348; at the royal castle of Chinon, near Tours, an immense trench was dug, filled with blazing wood, and in a single day one hundred and sixty Jews were burned. Everywhere in continental Europe this mad persecution went on; but it is a pleasure to say that one great churchman, Pope Clement VI, stood against this popular unreason and, so far as he could bring his influence to bear on the maddened populace, exercised it in favor of mercy to these supposed enemies of the Almighty.

Yet, as late as 1527, the people of Pavia, being threatened with plague, appealed to St. Bernardino of Feltre, who during his life had been a fierce enemy of the Jews, and they passed a decree promising that if the saint would avert the pestilence they would expel the Jews from the city. The saint apparently accepted the bargain, and in due time the Jews were expelled.

CHARLES DE SECONDAT MONTESQUIEU

French jurist, philosopher, champion of the Enlightenment, 1689–1755. His works attack the absolutism of State and Church and investigate the conditions under which political and religious freedom is possible. —*The Spirit of Laws* (1748), Bk. 25, ch. 13, tr. Thomas Nugent; London, T. Evans & W. Davis, 1777, v. 2, p. 197–200; rev. ed., London & New York, The Colonial Press (1900), v. 2, p. 54 ff. See also bk. 21, ch. 20, and Letter 60, in his *Persian Letters*.

A MOST HUMBLE REMONSTRANCE TO THE INQUISITORS
OF SPAIN AND PORTUGAL

A Jewess of ten years of age, who was burnt at Lisbon at the last Auto da Fé, gave occasion to the following little piece; the most idle, I believe, that ever was written. When we attempt to prove things so evident, we are sure never to convince.

The author declares that, though a Jew, he has a respect for the Christian religion; and that he should be glad to take away from the princes who are not Christians a plausible pretence for persecuting this religion.

"You complain, says he to the inquisitors, that the emperor of Japan caused all the Christians in his dominions to be burnt by a slow fire. But he will answer, we treat you who do not believe like us as you yourselves treat those who do not believe like you: you can only complain of your weakness, which has hindered you from exterminating us and which has enabled us to exterminate you.

"But it must be confessed, that you are much more cruel than this emperor. You put us to death, who believe only what you believe, because we do not believe *all* that you believe. We follow a religion which you yourselves know to have been formerly dear to God. We think that God loves it still, and you think that he loves it no more: and because you judge thus, you make those suffer by sword and fire who hold an error so pardonable as to believe that God still loves what he once loved.

"If you are cruel to us, you are much more so to our children; you cause them to be burnt because they follow the inspirations given them by those whom the law of nature, and the laws of all nations, teach them to regard as gods.

"You deprive yourselves of the advantage you have over the Mahometans, with respect to the manner in which their

religion was established. When they boast of the number of their believers, you tell them that they have obtained them by violence and that they have extended their religion by the sword: why then do you establish yours by fire?

"When you would bring us over to you, we object a source from which you glory to descend. You reply to us that, though your religion is new, it is divine; and you prove it from its growing amidst the persecutions of Pagans and when watered by the blood of your martyrs; but at present you play the part of the Diocletians and make us take yours.

"We conjure you, not by the mighty God whom both you and we serve, but by that Christ who, you tell us, took upon him a human form to propose himself for an example for you to follow; we conjure you to behave to us as he himself would behave to us was he upon earth. You would have us be Christians, and you will not be so yourselves.

"But if you will not be Christians, be at least men: treat us as you would if, having only the weak light of justice which nature bestows, you had not a religion to conduct and a revelation to enlighten you.

"If heaven has had so great a love for you as to make you see the truth, you have received a singular favor; but is it for children, who have received the inheritance of their father, to hate those who have not?

"If you have the truth, hide it not from us by the manner in which you propose it. The characteristic of truth is its triumph over hearts and minds, and not that impotency which you confess when you would force us to receive it by tortures.

"If you were wise, you would not put us to death for no other reason but because we are unwilling to deceive you. If your Christ is the son of God, we hope he will reward us for being so unwilling to profane his mysteries; and we

believe that the God, whom both you and we serve, will not punish us for having suffered death for a religion which he formerly gave us only because we believe that he still continues to give it.

"You live in an age in which the light of nature shines more bright than it has ever done; in which philosophy has enlightened human understandings; in which the morality of your gospel has been more known; in which the respective rights of mankind, with regard to each other and the empire which one conscience has over another, are best understood. If you do not therefore shake off your ancient prejudices which, whilst unregarded, mingle with your passions, it must be confessed that you are incorrigible, incapable of any degree of light or instruction; and a nation must be very unhappy that gives authority to such men.

"Would you have us frankly tell you our thoughts? You consider us rather as your enemies than as the enemies of your religion: for if you love your religion, you would not suffer it to be corrupted by such gross ignorance.

"It is necessary that we should advertize you of one thing: that is, if any one in times to come shall dare to assert that, in the age in which we live, the people of Europe were civilized, you will be cited to prove that they were barbarians; and the idea they will have of you will be such as will dishonor your age and spread hatred over all your contemporaries."

FRANÇOIS MARIE AROUET DE VOLTAIRE

French philosopher, dramatist, poet, historian, 1694–1778. His struggle against the autocracy of the Church accounts for his generally negative attitude toward the Judeo-Christian tradition, and unfortunate personal experiences with some Jewish individuals led him to some critical comments; but there are many statements in his works expressive of the ideals which the Enlightenment cultivated with reference to the Jews. See H.

Emmerich, *Das Judentum bei Voltaire*, Breslau, 1930; Herbert Solow, "Voltaire and Some Jews," in *Menorah Journal*, April 1927, v. 13, p. 186 ff. — "Sermon du Rabbin Akib," in *Nouveaux Mélanges*, iii. 1765; *Oeuvres Complètes*, 1785, v. 43, p. 231 ff.; q. in Hertz, p. 170.

SERMON OF RABBI AKIBA

A Protest Against the Auto da Fé of September 20, 1761, Lisbon.

What was their crime? Only that they were born. That they were born Israelites; they celebrated Pesach; that is the only reason that the Portuguese burned them. Would you believe that while the flames were consuming these innocent victims, the inquisitors and the other savages were chanting *our* prayers? These pitiless monsters were invoking the God of mercy and kindness, the God of pardon, while committing the most atrocious and barbarous crime, while acting in a way which demons in their rage would not use against their brother demons. Your madness goes so far as to say that we are scattered because our fathers condemned to death Him whom you worship. O ye pious tigers, ye fanatical panthers, who despise your sect so much that you have no better way of supporting it than by executioners, cannot you see that it was only the Romans who condemned him? We had not, at that time, the right to inflict death; we were governed by Quirinus, Varus, Pilate. No crucifixion was practised among us. Not a trace of that form of punishment is to be found. Cease, therefore, to punish a whole nation for an event for which it cannot be responsible. Would it be just to go and burn the Pope and all the Monsigniori at Rome today because the first Romans ravished the Sabines and pillaged the Samnites?

O God, who hast created us all, who desirest not the misfortune of Thy creatures, God, Father of all, God of mercy,

accomplish Thou that there be no longer on this globe, on this least of all the worlds, either fanatics or persecutors, Amen.

WILLIAM EDWARD HARTPOLE LECKY

Irish historian, statesman, philosopher and sociologist, 1838–1903. —*History of the Rise and Influence of the Spirit of Rationalism in Europe* (1865), New York, Appleton & Co., 1876, pp. 263ff. See also his description of Jewish martyrdom in Czarist Russia in his *Democracy and Liberty*, New York, Longmans, Green & Co., 1896, i. 557–568; and his eloquent review of Anatole Leroy-Beaulieu's *Israel Among the Nations*, in his posthumous *Historical and Political Essays*, New York, Longmans, Green & Co., 1908, pp. 116–130.

JEWISH MARTYRDOM IN EUROPE

The persecution of the Jewish race dates from the very earliest period in which Christianity obtained the direction of the civil power; and, although it varied greatly in its character and its intensity, it can scarcely be said to have definitively ceased till the French Revolution. Alexander II, indeed, and three or four other Popes, made noble efforts to arrest it, and more than once interposed with great courage, as well as great humanity, to censure the massacres; but the priests were usually unwearied in inciting the passions of the people, and hatred of the Jew was for many centuries a faithful index of the piety of the Christians. Massacred by thousands during the enthousaism of the Crusades and of the War of the Shepherds, the Jews found every ecclesiastical revival, and the accession of every sovereign of more than usual devotion, occasions for fresh legislative restrictions

It must be acknowledged that history relates very few measures that produced so vast an amount of calamity [as the expulsion of the Jews from the Iberian Peninsula] — calamities so frightful that an old historian has scarcely

exaggerated when he described the sufferings of the Spanish Jews as equal to those of their ancestors after the destruction of Jerusalem. In three short months all unconverted Jews were obliged, under pain of death, to abandon the Spanish soil. Although they were permitted to dispose of their goods, they were forbidden to carry either gold or silver from Spain, and this measure made them almost helpless before the rapacity of their persecutors. Multitudes falling into the hands of the pirates, who swarmed around the coast, were plundered of all they possessed, and reduced to slavery; multitudes died of famine or of plague, or were murdered or tortured with horrible cruelty by the African savages, or were cast back by tempests on the Spanish coast. Weak women, driven from luxurious homes among the orange groves of Seville or Granada, children fresh from their mothers' arms, the aged, the sick, and the infirm, perished by thousands. About 80,000 took refuge in Portugal, relying on the promise of the king; but even there the hatred of the Spaniards pursued them. A mission was organized. Spanish priests lashed the Portuguese into fury, and the king was persuaded to issue an edict which threw even that of Isabella into the shade. All the adult Jews were banished from Portugal; but first of all their children below the age of fourteen were taken from them to be educated as Christians. Then, indeed, the cup of bitterness was filled to the brim. The serene fortitude with which the exiled people had borne so many and such grievous calamities gave way, and was replaced by the wildest paroxysms of despair. Piercing shrieks of anguish filled the land. Women were known to fling their children into deep wells, or to tear them limb from limb, rather than resign them to the Christians. When at last, childless and broken-hearted, they sought to leave the land, they found the ships had been purposely detained, and the allotted time having ex-

pired, they were reduced to slavery and baptized by force. By the merciful intervention of Rome most of them regained their liberty, but their children were separated from them forever. A great peal of rejoicing filled the Peninsula and proclaimed the triumph of the Spanish priests complete.

Certainly, the heroism of the defenders of every other creed fades into insignificance before this martyr people, who for thirteen centuries confronted all the evils that the fiercest fanaticism could devise, enduring obloquy and spoliation and violation of the dearest ties, and the infliction of the most hideous sufferings, rather than to abandon their faith. For these were no ascetic monks, dead to all the hopes and passions of life, but were men who appreciated intensely the worldly advantages they relinquished and whose affections had become all the more lively on account of the narrow circle in which they were confined.... Persecution came to the Jewish nation in its most horrible forms, yet surrounded by every circumstance of petty annoyance that could destroy its grandeur; and it continued for centuries their abiding portion. But above all this the genius of that wonderful people rose supreme. While those around them were grovelling in the darkness of besotted ignorance; while juggling miracles and lying relics were the themes on which almost all Europe was expatiating; while the intellect of Christendom, enthralled by countless superstitions had sunk into a deadly torpor, in which all love of enquiry and all search for truth was abandoned, the Jews were still pursuing the path of knowledge, amassing learning and stimulating progress with the same unflinching constancy that they manifested in their faith. They were the most skillful physicians, the ablest financiers and among the most profound philosophers; while they were only second to the Moors in the cultiva-

tion of natural science. They were also the chief interpreters to Western Europe of Arabian learning. But their most important service, and that with which we are now most especially concerned, was in sustaining commercial activity. For centuries they were almost its only representatives. By travelling from land to land till they had become intimately acquainted both with the wants and the productions of each, by practising moneylending on a large scale and with consummate skill, by keeping up a constant and secret correspondence and organizing a system of exchange that was then unparalleled in Europe, the Jews succeeded in making themselves absolutely indispensable to the Christian community

The expulsion of the Jews and Moors from Spain, and of the Huguenots from France, were perhaps the most severe blows ever directed against the industry of either country; while the nations which on these or similar occasions were wise enough to receive the fugitives reaped an immediate and an enormous advantage. The commercial genius of the Jewish exiles was one of the elements in the development of Leghorn, Pisa and Ancona: Amsterdam owes a very large part of its prosperity to the concourse of heretics who had been driven from Bourges and from the surrounding country. The linen manufacture in Ireland, as well as many branches of English industry, were greatly stimulated by the skill and capital of the French refugees. French commerce received a powerful and long-sustained impulse from the good relations Francis I had established with the Turks. It was not therefore surprising that Amsterdam, and in a less degree the other centers of commercial enterprise, should have been from an early period conspicuous for their tolerance, or that the diffusion of the industrial spirit should have everywhere prepared the way for the establishment of religious liberty.

MANUEL RUIZ-ZORILLA

Spanish statesman, several times political refugee on account of his liberal views, 1833-1895. —Bahr, p. 178.

SPANISH MADNESS

The expulsion of the Jews was the greatest outrage committed against our country, an unpardonable crime against the future of our nation. With the Moors, culture was banished, and with the Jews, industry, commerce, all the means of civic welfare. To this suicidal madness we owe the unspeakable misery of our people.

VICENTE BLASCO IBÁÑEZ

Spanish novelist, 1867-1928. Several of his novels touch upon Jewish questions, e. g., in *Los Muertos Mandan* (*The Dead Command*), the story is built around a Chueta girl; in *Luna Benamor*, the heroine is a Moroccan Jewess. See Isaac Goldberg, "Blasco Ibanez and the Jews," in *Menorah Journal*, 1919, p. 234 ff. —*The Shadow of the Cathedral*, tr. Mrs. W. A. Gillespie, New York, Dutton & Co., 1919, p. 188 ff.

SPAIN AND ITS JEWS

"Dona Isabel with her feminine fanaticism established the Inquisition, so science extinguished her lamp in the mosques and synagogues, and hid her books in Christian convents. Seeing that the hour for praying, instead of reading, had come, Spanish thought took refuge in darkness, trembling in cold and solitude, and ended by dying. What remained devoted itself to poetry, to comedies and theological tracts. Science became a pathway that led to the bonfire; and then came a fresh calamity, the expulsion of the Spanish Jews, so saturated with the spirit of this country, loving it so dearly, that even to-day, after four

centuries, scattered on the shores of the Danube or the Bosphorus there are Spanish Jews who weep, like old Castilians, for their lost country:

'Perdimos la bella Sion;
Perdimos tambien España
Nido de consolación.'*

"That people who had given Maimonides to the science of the Middle Ages, and who were the mainstay of all the industries and commerce of Spain, left our country *en masse*. Spain, deceived by its extraordinary vitality was opening its own veins to satisfy the growing fanaticism, believing that it could survive this loss without danger. Afterwards came what a modern writer has called 'the foreign body,' interposing itself in our national life — those Austrians who came to reign and caused Spain to lose her distinctive character." . . .

"After this, ruin overwhelmed us . . . the nation from a population of thirty millions had shrunk to seven millions in less than two hundred years. The expulsion of Jews and Moors by religious intolerance, the continual foreign wars, the emigration to America in the hopes of growing rich without work, hunger, the lack of sanitation, and the abandonment of agriculture, had brought about this rapid depopulation . . ."

HENRY CHARLES LEA

American historian, 1825–1909. — *A History of the Inquisition of Spain*, New York, 1906, v. 1, p. 35 f. By permission of the Macmillan Co., publishers. See also James W. Parkes, *The Conflict of the Church and the Synagogue*, London, 1934.

*We lost our lovely Zion; we lost our Spain, that nest of consolation.

THE JEWS AND THE CHURCH

The vicissitudes endured by the Jewish race, from the period when Christianity became dominant, may well be a subject of pride to the Hebrew and of shame to the Christian. The annals of mankind afford no more brilliant instance of steadfastness under adversity, of unconquerable strength through centuries of hopeless oppression, of inexhaustible elasticity in recuperating from apparent destruction and of conscientious adherence to a faith whose only portion in this life was contempt and suffering. Nor does the long record of human perversity present a more damning illustration of the facility with which the evil passions of man can justify themselves with the pretext of duty, than the manner in which the Church, assuming to represent Him who died to redeem mankind, deliberately planted the seeds of intolerance and persecution and assiduously cultivated the harvest for nearly fifteen hundred years. It was in vain that Jesus on the cross had said, "Father, forgive them, for they know not what they do;" it was in vain that St. Peter was recorded as urging, in excuse for the Crucifixion, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers;" the Church taught that, short of murder, no punishment, no suffering, no obloquy was too severe for the descendants of those who had refused to recognize the Messiah, and had treated him as a rebel against human and divine authority. Under the canon law the Jew was a being who had scarce the right to existence and could only enjoy it under conditions of virtual slavery. As recently as 1581, Gregory XIII declared that the guilt of the race in rejecting and crucifying Christ only grows deeper with successive generations, entailing of its members perpetual servitude; and this authoritative assertion was embodied in an appendix to the *Corpus Juris*. When Paramo, about the same period, sought to justify the

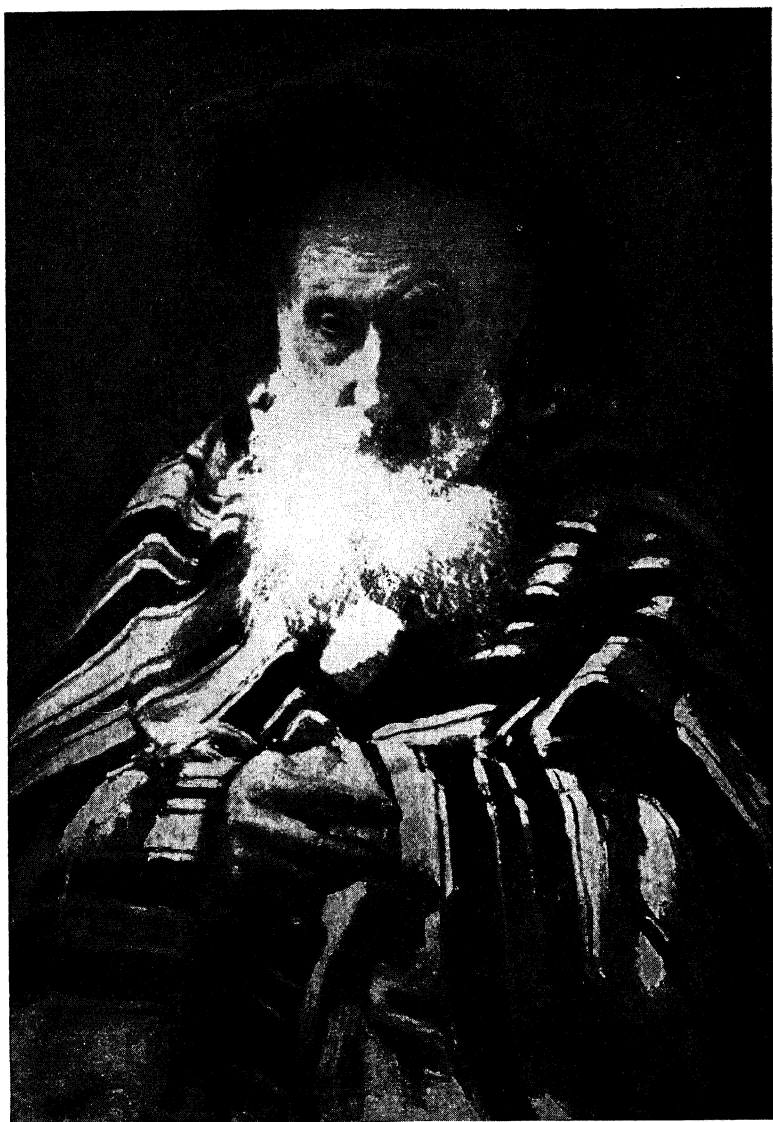
expulsion of the Jews from Spain in 1492, he had no difficulty in citing canons to prove that Ferdinand and Isabella could righteously have seized all their property and have sold their bodies into slavery. Man is ready enough to oppress and despoil his fellows, and, when taught by his religious guides that justice and humanity are a sin against God, spoliation and oppression become the easiest of duties. It is not too much to say that for the infinite wrongs committed on the Jews during the Middle Ages, and for the prejudices that are even yet rife in many quarters, the Church is mainly if not wholly responsible. It is true that occasionally she lifted her voice in mild remonstrance when some massacre occurred more atrocious than usual, but these massacres were the direct outcome of the hatred and contempt which she so jealously inculcated, and she never took steps by punishment to prevent their repetition. Alonso de Espina merely repeats the currently received orthodox ethics of the subject when he tells us that to oppress the Jew is true kindness and piety, for when he finds that his impiety brings suffering he will be led to the fear of God and that he who makes another do right is greater in the sight of God than he who does right himself.

VIII.

THE MODERN HELL

They consume my people as they consume bread,
And call not upon the Lord. — Psalm 14.4.

1. ABBÉ FRÉMONT: The Duty of a Christian.
2. PAUL PAINLEVÉ: The Fate of the Jew.
3. EDMUND BURKE: The Jews in St. Eustasius.
4. JOHN RAMSAY McCULLOCH: The Wealth of the Jews.
5. LUISE MÜHLBACH: Gold in the Ghetto.
6. THOMAS HOOP: Up the Rhine.
7. BERNARDO RAMAZZINI: Labor in the Ghetto.
8. MASSIMO D'AZEGLIO: At the Carnival in Rome.
9. GEORGES CLÉMENTEAU: On the Anti-Semitic Eruption.
10. CARL EÖTVÖS: The Great Trial.
11. *The Russian Invalid*: The Russian Jew.
12. ALEXANDRA KALMYKOWA: The Jewish Question in Russia.
13. SIMEON PODGORSKI: Jew and Russian.
14. VICTOR HUGO: A Manifesto to Mankind.
15. THE EARL OF MEATH: The Russian Persecution.
16. BENJAMIN HARRISON: The Policy of the Czar.
17. RUSSIAN NOTABLES: An Appeal for the Jews.
18. FRENCH NOTABLES: An Appeal to Humanity.
19. ULYSSES SIMPSON GRANT: Human Rights.
20. ISMAIL KEMAL BEY: The Sin of Rumania.
21. *Free Church Monthly*: "Only a Jew!"
22. WANDA WASSILEWSKA: Murderers!
23. ÉMILE VANDERVELDE: Ghetto Benches.
24. POLISH ACADEMICIANS: A Protest.



REPIN — A Jew at his Devotions

ABBÉ FRÉMONT

French cleric, 1852-1912. —*Conférences de St. Philippe-du-Roule*, xi. Paris, Berce & Tralin, 1883, p. 239.

THE DUTY OF A CHRISTIAN

I do not evade the responsibilities which duty imposes on me, and I tell you as a Christian, as a priest, before the holy altars which hear me, that when I peruse the history of the past, one of the saddest pages before my eyes is that which relates the hateful persecutions heaped upon the sorrowful remnants of Israel over such a long period of time. I agree that a society should defend itself and that Christians should have defended themselves if Jews had attacked them; but even in defence, a nation never has the right to degrade its enemy. It was, indeed, a debasing act to promulgate those scurrilous laws in which Jewish men and women were classed with the lower animals, and, like these, had to pay a toll to pass through a country or cross a river. Gentlemen, these things must be denounced energetically, denounced in order that Catholics may not bear the responsibility for the same.

PAUL PAINLEVÉ

French statesman and war premier, 1863-1933. —From his Preface to F. Corcos, *Israel sur la Terre Biblique*, Paris, Jouve, 1923.

THE FATE OF THE JEW

The fate of the Jewish people is the scandal of history. Like Hellenism, Judaism is one of the deep sources of our occidental civilizations: it gave them its Bible, its God, its unquenchable thirst for justice, the majestic poetry of its

old prophets hurled like an outcry to the Deity. That such a people could, for eighteen centuries, be massacred, quartered, dispersed like a vile band over the face of the earth, that it could be made, to use the word of Jaurés, "the world's great victim of spoliation," condemned to endless exile and blamed for this very exile in order to justify new persecutions against them, is an iniquity which has disgusted all generous hearts for many years.

EDMUND BURKE

Irish orator, statesman and writer, 1729–1797. —From the Address against Sir George Rodney, on May 14, 1781, in *The Parliamentary History of England from the Earliest Period to the Year 1803*, xxii, London, 1814, p. 218 ff. Burke delivered the address in the course of a debate on his motion relative to the unjustified British admiral's expedition against the Island of St. Eustasius in the Dutch West Indies, the seizure of private property and the brutal maltreatment of all the elements of the population, especially the Jews. Another reference to the plight of the Jews is found in his later address, during the same year, in the debate on his motion for a Committee to enquire into the confiscation of the effects of his Majesty's new subjects in the Island of St. Eustasius; see *ibid.*, p. 775.

THE JEWS IN ST. EUSTASIUS

The persecution was begun with the people whom of all others it ought to be the care and the wish of human nations to protect, the Jews. Having no fixed settlement in any part of the world, no kingdom nor country in which they have a government, a community and a system of laws, they are thrown upon the benevolence of nations and claim protection and civility from their weakness as well as from their utility. They were a people who, by shunning the profession of any, could give no well-founded jealousy to any state. If they have contracted some vices, they are such as naturally arise from their dispersed, wandering and proscribed state. It was an observation as old as Homer,

and confirmed by the experience of all ages, that in a state of servitude the human mind loses half its value. From the east to the west, from one end of the world to the other, they are scattered and connected; the links of communication, in the mercantile chain; or, to borrow a phrase from electricity, the conductors by which credit was transmitted through the world. Their abandoned state and their defenceless situation calls most forcibly for the protection of civilized nations. If Dutchmen are injured and attacked, the Dutch have a nation, a government and armies to redress or revenge their cause. If Britons are injured, Britons have armies and laws, the laws of nations (or at least they once had the laws of nations), to fly to for protection and justice. But the Jews have no such power and no such friend to depend on. Humanity then must become their protector and ally. Did they find it in the British conquerors of St. Eustasius? No. On the contrary, a resolution was taken to banish this unhappy people from the island.

JOHN RAMSAY McCULLOCH

Scottish economist, 1789-1864. — *The Principles of Political Economy* (1825), Edinburgh, 1843, p. 84 f.

THE WEALTH OF THE JEWS

The Jews have been supposed to afford an instance of a people whose property has been long exposed to an almost uninterrupted series of attacks and who have, notwithstanding, continued to be rich and industrious. But when rightly examined, it will be found that the case of the Jews forms no exception to the general rule. The strong prejudices which have been almost universally entertained against them, have, in most countries, prevented their acquiring property in land and have also excluded them from all participation in their charitable institutions. Hav-

ing, therefore, no extrinsic support on which to depend, in the event of their becoming infirm or destitute, they had a powerful additional motive to save and accumulate; and being driven from agriculture, they were compelled to addict themselves to commerce and the arts. In an age when the mercantile profession was generally looked upon as mean and sordid, and when, of course, they had comparatively few competitors, they, no doubt, made considerable profits; though these have been very greatly exaggerated. It was natural that those indebted to the Jews should represent their gains as enormous; for this inflamed the existing prejudices against them and afforded a miserable pretext for defrauding them of their just claims. There are a few rich Jews in most of the large cities of Europe; but the majority of that race has ever been, and still is, as poor as its neighbors.

LUISE MÜHLBACH

Klara Mundt, German novelist, 1814-1873. — *The Merchant of Berlin* (orig. *Johann Gotzkowsky*, Berlin, Simion, 1850), tr. Amory Coffin, New York, Appleton & Co., 1866; A. L. Fowle, 1907, Bk. 2, ch. 11, p. 215 ff. Two wealthy Jews, Ephraim and Itzig, are portrayed here in as unsympathetic a light as the ungrateful non-Jewish leaders of Berlin, but the author takes pains to explain the plight of the Jew which determined his devotion to money.

GOLD IN THE GHETTO

Much sorrow and tribulation were suffered during this time by the inhabitants of Berlin. But the saddest lot of all fell to the Jews, who were threatened with the greatest danger. In Berlin, as everywhere else, they only led a tolerated, reviled and derided existence. They possessed no rights, only duties; no honor, only insults; no dignities, but

humiliation and disgrace. Now they were called on to give up the last and only thing which shed some gleam of brightness on their poor, down-trodden existence — their gold and their treasures

But who could despise or blame the poor Jews for not wishing to give up their gold? Gold was to them a condition of existence, their future, their happiness, their family. Gold enabled some of them to raise themselves from the dust and degradation to which the cruel severity of *Christian charity* had condemned them and to indulge in human aspirations, human happiness and human feelings. Only those among them who possessed wealth were tolerated and dared hope, by strenuous industry, ceaseless activity and fortunate speculation, to amass sufficient fortune to found a family or beget children. The happiness of domestic life was only allowed to them on condition of their being rich.

Frederick the Great had learned with indignation that the Jewish families in Berlin far exceeded the number of one hundred and fifty-two allowed by law, and that there were fifty-one too many. Consequently a stringent decree was issued that they should no longer be counted by families but by heads, and that when the poll exceeded the permitted number, the poorest and lowest of them should be shipped off. Gold was therefore to the rich Jew a certificate of naturalization, while the poorer ones had no certainty of a home. They could at any moment be turned off, driven out of Berlin, if a richer one should by his wealth and trading acquire the right to take to himself a wife and by her have a child. But even he, the rich one, could have only one child; only one child was allowed to him by law. For one child only could he obtain legal protection; and only in exceptional cases, as when their factories and firms

succeeded remarkably well, did the king, in the fullness of his grace, allow a second child to inherit its guardianship.

THOMAS HOOD

English poet and humorist, 1799–1845. — *Up the Rhine* (1839), in *Works*, ed. by his son and daughter, London, Ward, Lock & Co., v. 7, p. 185 ff.

UP THE RHINE

Yes — Heine abused Prussia, and he was a Jew. So did Börne, and he was a Jew too, born at Frankfort — the free city of Frankfort, whose inhabitants, in the nineteenth century, still amuse themselves occasionally, on Christian high days and holidays, with breaking the windows of their Hebrew townsmen. What wonder if the galled victims of such a pastime feel, think, speak and write as citizens of the world! As Sterne does with his Captive, let us take a single Jew. Imagine him locked up in his dark chamber, pelted with curses and solider missiles, and trembling for his property and his very life, because he will not abandon his ancient faith, or eat pork sausages. Fancy the jingling of the shattered glass — the crashing of the window frames — the guttural howlings of the brutal rabble — and then picture a Prussian censor breaking into the room, with a flag in each hand, one inscribed *Vaterland*, the other *Bruderschaft* — and giving the quaking wretch a double knock over the head with the poles, to remind him that he is a German and a Frankforter! Was there ever such a tragi-comical picture! But it is not complete. The poor Jew, it may be supposed, has little heart to sing to such a terrible accompaniment as bellows from without; nevertheless the patriotic censor insists on a chant and, by way of a prompt-book, sets before the quavering vocalist a translation of Dr. Watts' Hymn of Praise and Thanksgiving for being in a Christian Land!

BERNARDO RAMAZZINI

Italian physician, author of the first fundamental and, for its time, comprehensive treatise on occupational diseases, 1633-1714. His essay, "De Morbis Judaeorum" (ch. 32 of his treatise), describes the misery of Jewish workmen in Italian cities at the end of the seventeenth century and suggests some palliatives. It may well apply to conditions of Jewish labor elsewhere in Europe throughout the succeeding two centuries. —Reprinted, by permission of the New York Academy of Medicine, from Wilmer Cave Wright, *De Morbis Artificum: Bernardini Ramazzini* (1700), University of Chicago Press, 1940, p. 284 ff.

LABOR IN THE GHETTO

This [needle-]work compels them to apply the eyes closely; also all Jewish women keep at their sewing the whole day and far into the night, using a small lamp with the merest thread of wick and a feeble light, like that of lamps in tombs. Hence they incur all the disorders due to a sedentary life and, moreover, in course of time they suffer from serious weakness of vision; by the time they are forty they are purblind or very short-sighted. Besides, in most cities the Jews live miserably, shut up in narrow alleys, and their women at all seasons stand doing their work by open windows to get what light there is; this causes them to incur various affections of the head, such as headache, earache, toothache, colds, sore throats and sore eyes. Many of them especially of the poorer class are hard of hearing and blear-eyed; in fact what I said about cobblers applies equally to them. As for the men: All day long in their booths they sit patching clothes or they stand on the lookout for customers to whom they can sell their patchwork; they are mostly cachetic, melancholic, morose; and as a rule they have the itch

Besides their tailoring, etc., it is the custom, in Italy at least, for Jews to remake wool mattresses in which the

wool has become packed by several years of daily use on beds They lay the wool on hurdles of wicker-work, beat it with sticks and shake it thoroughly; thus they make the mattresses softer and more comfortable to lie on But the old wool has been wetted through with urine many a time and otherwise polluted, and in shaking and combing it they take in by the mouth a great deal of foul dust. This causes serious ailments, a harassing cough, dyspnoea, and a disordered stomach. I have known many men who paid dearly for working in this way and were finally reduced to incurable consumption In this city [Padua], at any rate, it is the custom, after the death and funeral ceremonies of a member of the family, to give the bed-linen, underclothes and anything that has been used during the illness, to laundresses to wash and remove the stains; and we call in a Jew to shake and cleanse the wool mattresses in a sunny open place. Thus the Jews, like the undertakers, cannot help taking in a certain amount of carrion matter, and at the same time their lungs incur considerable injury

From this sort of work they contract coughs, asthma, nausea and vertigo. Can one imagine anything more foul and disgusting than such a mass of all sorts of filth from the polluted cast-off rags of men, women and corpses? They are a sight no less pitiable than terrible, those carts laden with the refuse of the poor, the dregs of human wretchedness.

MASSIMO TAPARELLI, MARQUIS D'AZEGLIO

Italian statesman and author, 1798–1866. For his staunch defence of the cause of Jewish liberation, see his *Dell'Emancipazione civile degl'Israeliti*, Florence, Le Monier, 1848. —From his *Recollections*, tr. Count Maffei, London, Chapman and Hall, 1868, v. 2, p. 142 ff.

AT THE CARNIVAL IN ROME

Ab antiquo the poor Jews served for the amusement of the Christians. In the days of yore, it is said, one of them was put into a cask, which was rolled from the top to the bottom of the Capitoline hill. Afterwards the Synagogue obtained leave to substitute for this barbarism a foot-race run by several Jews. Later still, the biped racers were changed into quadrupeds, and the Ghetto had to supply the eight palliums (pieces of fine velvet of various colors) for the eight days of the Carnival.

On the first a remarkable ceremony is performed at the Capitol. The senate assembles; the senator is installed on his throne; the rabbi and the deputation from the Ghetto kneel before him and present an address containing the most humble and devoted expression of the loyalty of the chosen people to the Roman senate. The address having been read, the senator puts out his foot and bestows a kick on the rabbi, who withdraws full of gratitude, as is but natural!

In the Middle Ages, the mob, during the Carnival, insulted the Jews and plundered the Ghetto. The poor wretches appealed to the municipality, paid a ransom and declared themselves the subjects and the slaves of the Romans. This was the origin of the ceremony I have described and of the declaration of vassalage contained in the address *sub conditione* of the immunity of their persons and goods. The kick was bestowed up to the year 1830. Formerly, instead of a kick, the senator set his foot on the neck of the rabbi. And then people accused the Jews of having deteriorated in character!

GEORGES CLÉMENCEAU

French physician, journalist, premier and minister of war, 1841-1929. He fought for justice to the Jew on many occasions.

As champion of Dreyfusards, he published Emile Zola's fiery appeal, *J'accuse*, in his journal, *L'Aurore*. In 1900 his short stories on Jewish themes appeared under the title *Au Pied du Sinai*. In the formulation of the treaties of the Succession States, after the first World War, he was a staunch champion of minority rights for the Jews. —From an editorial in *L'Aurore*, republished in *MVAA*, Feb. 5, 1898, p. 45 (For a description of anti-Semitism in Algiers, see Fred C. Conybeare, "A Study in Jew-Baiting," in *National Review*, July, 1899, v. 33, p. 783-801. For popular descriptions of Jewish suffering and helplessness in some Moslem lands, see G. N. Curzon, *Persia and the Persians*, London, 1892, v. 1, p. 510 f.; Achmed Abdullah, *The Cat Had Nine Lives*, New York, 1933, p. 165 ff.).

ON THE ANTI-SEMITIC ERUPTION IN ALGIERS

We deceive ourselves with fulsome praise of our civilization: at the first savage cry resounding in our midst, the barbarian within us comes back to the surface.

We need only to cross the great inland sea, the highway of the oldest civilization, in order to bring to the attention of the Africans the rude barbarism of our police. One call was sufficient: "Death to the Jews!" And the people threw themselves furiously into an orgy of sacking, ravaging and massacring, expecting the end of their misery through this outburst of savagery.

"Death to the Jews!" today; "Death to whom?" tomorrow? If murder were all that were necessary to liberate humanity from its shackles and to secure for it the fruit of social bliss, the human race would long ago have been surfeited with happiness.

When Moses came down from Sinai, after the Lord had spoken to him amidst thunder and lightning, he found no other means of defending the pure faith than to slaughter the idolatrous Israelites. The Christians took delight in the rack and the stake, and it was necessary to rob them of worldly weapons in order to compel them to respect human

life. And secular authority showed itself no milder when it came into power.

When shall we at last be satiated with slaughter? When shall we all, whether we call ourselves Catholics or Atheists, who are enjoined to love one another, agree at last not to hate each other, and if that be too much to expect, at least to refrain from giving full vent, like savages, to our paroxysms of hate?

We believe that we are still far removed from that time and that it is far easier to invent the steamboat, the telegraph and the Roentgen rays than to alter an iota of the atavism of our hearts. We have come to the point when the masses are roused by the cry of "Long live France! Long live the Army!" to plunder, arson and murder, and when the mere demand for justice exposes one to the charge of being a traitor or of being in the pay of the enemy. The latter is perhaps the less pardonable, for it has not even the excuse of mob frenzy and ignorance

"What does it matter to you whether Dreyfus is innocent or guilty?" a general asked of Col. Piquart. "You are not on Devil's Island!" And in daily conversation we hear many people exclaim, apparently in order to acquit themselves of some doubt which may attach to them: "Why should it concern us whether Dreyfus was judged aright or not! After all, he is only a Jew!"

These words will remain in the memory of men, for they characterize an age!

CARL EÖTVÖS

Hungarian statesman and author, member of the Diet, 1842-1916. —From the Introduction to his work, *The Great Trial, which has lasted for a thousand years and has not yet come to an end*, published in 1902 in his journal *Egyetemes*; see *MVAA* 12:17,

April 23, 1902, p. 131 f. The specific trial referred to is that in the notorious Tisza-Eszlar ritual murder case.

THE GREAT TRIAL

The ritual blood accusation is still a living superstition. It still has enough vitality to arise, in case of a certain coincidence of circumstances, and mangle furiously and savagely those with whom it comes in touch. It is the duty of every great and noble soul to demolish it.

For that purpose there is only one secure method. Each case as soon as it occurs must be investigated with the utmost care and without prejudice, and presented clearly and truthfully before the world. There is enough sober judgment, enough noblemindedness in the world, so that, when the case is put adequately before a person zealous for the truth, he will be able to reject the libel spontaneously and help to uproot this blind and malignant superstition also from weaker souls and wavering hearts

Throughout the duration of the great trial, Hungarian society was at such a pitch of excitement as if it were ready to launch a religious war against Judaism A religious war!

What a cacophonous word in our age, in the culture of our generation. I heard Franz Deak define it.

Franz Deak was one of the greatest Hungarian statesmen. A great and serene spirit, a sober thinker, an accurate judge of the experiences of life and history, a wondrously pure and noble character. His contemporaries called him "the sage of the fatherland." Each of his words deserved serious consideration. On June 28, 1873, he made the following statement in the Hungarian legislature:

A Religious war is not exclusively one that is waged with physical arms. Battles conducted with the pen and planned in council-chambers, may be equally virulent. A religious war that is waged without faith

and spiritual zeal, but in pursuit of private interests and political aims, is even more dangerous, as it is more abominable.

I stood near the sage in Parliament when he uttered these words. I confess that I was then incapable of comprehending the full meaning of those remarks in all their depth. I had not yet lived through such a conflict and had no experience in such matters.

But nine, ten years later I lived through such experiences and since then the words of the sage have returned to my mind frequently. Since then I have had occasion to watch a religious war, in which private interests and selfish political aims played a role, not faith and religious zeal. This war has caused long lasting disturbances. It mutilated for many a family the joy of life; it destroyed much property and energy. Moreover, it released many passions, yea, the passions of egotism, which know no forbearance, accept no principles of humanity and submit to no justice when these cry out against them. And there was great hypocrisy at the time of the trial, since people succeeded in putting on a mask of religious fervor.

THE RUSSIAN INVALID

From an editorial in *Russki Invalid*, organ of Russia's disabled soldiers, 1858, No. 39. (The editor at the time was Col. Peter S. Lebedev).

THE RUSSIAN JEW

How can the Army slander the Jew, when tens of thousands of Jews are serving in the ranks and performing honestly and faithfully their duty to the Czar and the Fatherland? Were not the ramparts of Fort Sebastopol colored with the blood of Jewish as well as Russian soldiers, of Jewish soldiers who fought in the many battles for that

stronghold even against their coreligionists in the enemy ranks? Let us be worthy of our century, let us denounce the unfortunate custom in our literature to mock and disdain the Jew. Let us reflect on the causes which brought this people to its miserable status. Let us think of the Jew's native talent for science and art, and let us, by granting him a place in our midst, use his energy, his acumen and his versatility for the amelioration and welfare of society.

ALEXANDRA KALMYKOWA

Russian author of juvenile literature, member of the Union for the emancipation of the workers, organizer of Sunday Schools for women, 1849-1926. From *Yevreiski Vopros v Rossii* (1881). 2nd ed., Kharkov, 1882, pp. 42, 51, 53. —Scholz, p. 141.

THE JEWISH QUESTION IN RUSSIA

May we not perhaps form a picture of the happy conditions that would take effect in Russia were we somehow to succeed one day in suddenly ridding our country of all Jews? Indeed, it is not difficult to form such a picture. We need only turn our glance to all of central, eastern and northern Russia, in a word, to the whole of Russia, except for its southern and western portions, where Jews are legally forbidden to reside. There is a domain without Jews, therefore presumably without exploitation; and the Russian must be happy! But, alas and alack, Orthodox Russia sighs and groans there, and it cannot be the Jews who are responsible for it!

The social position of the Jews is the barometer indicating the moral condition of nations. Each variation of the social and political life in one direction or another finds its reflection on this barometer. The history of the Jewish question serves as the best index to our own life

The Jews shoulder the common duties, but do not enjoy the common rights. Even where they are protected by law,

they are restricted by practice. And the microscopic extension of their rights is done not in the name of justice, but "in the interests of national economy"

SIMEON PODGORSKI

Russian clergyman of the Greek Orthodox Church, pastor of Beikush in the bishopric of Kherson. —From an article in a supplement to the *Eparchial Messenger* of Kherson, 1881, No. 12, p. 313-317. Scholz, p. 80.

JEW AND RUSSIAN

You have undoubtedly learned from various news sources how Jews were attacked suddenly in certain places in Russia, and how their property was plundered and destroyed.

The despoilers presume to justify their monstrous crime by claiming that the Jews had taken possession of the soil, commerce and capital of Russia, and that the only means of deliverance from the grip of the non-Christians was through the ruin of the latter's wealth.

Now, if the Jews have indeed become richer than their Gentile compatriots, have the masses, who perpetrated these mad doings, ever considered the reason for it? Any unprejudiced observer of the behavior of Russians and Jews must come to the conclusion, without violating the truth, that it is mainly the fault of the Russians themselves. Do you find drunkenness and idleness among Jews? But you do meet with these vices among the Russians even during the busy harvest season. On the streets and in the inns of Russia you will see the cause of the Russian's wretched poverty, while the Jew labors, saves and takes pride in ownership.

Who told the riotous mob the infamous lie that it is permissible to beat the Jews? If you consider the fact that

the disturbances broke out simultaneously in many widely separated places, you cannot reject the thought that they were not the spontaneous outburst of religious hatred or of economic envy, but the planned result of an agitation that is inimical to the Government, to society and to the Holy Church.

The raging mob is merely the blind instrument of instigators who hide themselves behind the mass of simple men. They utilize popular misconceptions about the Jew and exploit religious fanaticism to promote their own aims. They wish to train the people in riots, to reduce their respect for persons and property, to create confusion in the minds of the common people and thus prepare gradually for the break-down of the social order. They are the same malicious individuals who, by their bloody crime of March the First, heaped insult and injury upon the Russian land.

VICTOR HUGO

French novelist, poet and dramatist of the romantic school, member of the French Academy and champion of freedom, 1802-1885. Hugo treated tenderly many Jewish themes, and in his drama, *Torquemada*, he depicted with profound sympathy the martyrdom of the Jew. Outraged by the brutal anti-Jewish policy of the Czar's Government and Church, he published the following statement on June 19, 1882. For a documented account of the Jewish martyrdom in old Russia, see *The New Exodus*, New York and London, 1892, by the American novelist, journalist and traveller, Harold Frederic (1856-98). A graphic description of a later pogrom, by an eye-witness in Odessa, Sophie Witte (sister of Premier Serge Witte), is found in *New York Times*, Jan. 1, 1907.

A MANIFESTO TO MANKIND

The hour for decision is at hand. Dying religions clutch at their last resources. What appears before us at this moment is no longer crime. It is monstrosity. A people turning monster, a frightful phenomenon.

It seems as though a curtain were rent asunder, and a voice were heard saying: Humanity, behold and see!

Two solutions loom before our eyes:

On the one side we see man advancing slowly but surely toward an ever brightening horizon. He leads a child by the hand. He proceeds, with vision clear. The child strides on, full of hope. Labor accomplishes its great work. Science in search of God, and mind apprehending Him, as Truth, as Righteousness, as Conscience, as Love. Man fuses Him in worldly affairs: Liberty, Equality, Fraternity. The search for God, that is philosophy; the apprehension of God, that is religion. Nothing more. No tales, no dreams, no dogmas. All people are brothers. Boundaries dissolve. Man observes that the earth has not yet been fully occupied. Wars, forever diminishing, have but one cause and purpose: Civilization. Each heart-throb means: Progress.

On the other side we see man stepping backwards. The horizon grows darker. The masses plod and grope in the shadow. The old religions, stooping under their two thousand years, still have only their legends, once the illusions of man in his juvenile state, now the disgrace of man the accomplished; once accepted through ignorance, now disavowed by knowledge, granting the stiff-necked believer, with his eyes shut and his ears closed, no other recourse than the abominable *Credo quia absurdum*. The falsehoods devour each other. Christianity tortures Judaism. Thirty towns (twenty-seven, according to others) are at this very moment a prey to plunder and destruction. Events in Russia are terrifying. An immense crime is being committed, or, to put it more correctly, an action is taking place, for this ravaging populace has no longer any consciousness of crime. They are no longer even at that state. In their bestiality they banished their cults. They are possessed of the terrible innocence of tigers. The old centuries of the

Albigenses, of the Inquisition, of the Holy Office, of the St. Bartholomew Night, of the Dragonades, of the Austria of Maria Theresa, hurl themselves on the nineteenth century in an attempt to smother it. The mutilation of men, the violation of women, the burning of children, that is the suppression of the future. The past does not wish to end. It holds humanity in its clutch. The thread of life is between its ghostly fingers.

On the one side the people, on the other side the mob. On the one side light, on the other side darkness. Choose!

REGINALD BRABAZON, THE EARL OF MEATH

English statesman, educator and philanthropist, 1841-1929. —From his address at the Guildhall meeting in London, on December 10, 1890, when he introduced a resolution "that a suitable memorial be addressed to His Imperial Majesty the Emperor of all the Russias, respectfully praying His Majesty to repeal all the exceptional and restrictive laws and disabilities which afflict his Jewish subjects, and begging His Majesty to confer upon them equal rights with those enjoyed by the rest of His Majesty's subjects." See *The Persecution of the Jews in Russia*, London, Wertheimer, Lea & Co., 1891.

THE RUSSIAN PERSECUTION

We have today heard many of the details of these persecutions of the Jews, but one important point has not been touched on, and that is the distinctly religious persecution to which the race is exposed in Russia. It may not be known to all of you that . . . many are the privileges offered as an inducement to profess to be a convert. But with regard to the Jew who continues in the faith of his fathers, the Government keeps him under all kinds of religious disabilities. He is not allowed to have a synagogue unless there are eighty houses in the district inhabited by Jews, nor join in erecting a house of prayer unless there are thirty families residing near him, nor can he be allowed to hold

divine service in his own house. You have already been told by the noble Duke how the Jew is cramped within a limited space, how his commercial energies are thwarted, under what disabilities the Jew is with regard to education, how he is cut off from employment in the higher professions, how all cultivated walks in life are closed to him and how little is open to him but to become an usurer or money-lender, and then forsooth he is accused of being a usurer and moneylender

BENJAMIN HARRISON

Twenty-third President of the United States, 1833-1901.
—From his Message to Congress, Dec. 9, 1891. See *Foreign Relations*, Washington, 1892, p. xii-xiii; see also pp. 734 ff., for the correspondence between James G. Blaine, Secretary of State, and Charles Emory Smith, ambassador to Russia.

THE POLICY OF THE CZAR

This Government has found occasion to express, in a friendly spirit, but with much earnestness, to the Government of the Czar, its serious concern because of the harsh measures now being enforced against the Hebrews in Russia. By the revival of antisemitic laws, long in abeyance, great numbers of those unfortunate people have been constrained to abandon their homes and leave the empire by reason of the impossibility of finding subsistence within the pale to which it is sought to confine them. The immigration of these people to the United States — many other countries being closed to them — is largely increasing and is likely to assume proportions which may make it difficult to find homes and employment for them here and to seriously affect the labor market. It is estimated that over one million will be forced from Russia within a few years. The Hebrew is never a beggar; he has always kept the law — life by toil — often under severe and oppressive civil restrictions.

It is also true that no race, sect, or class has more fully cared for its own than the Hebrew race. But the sudden transfer of such a multitude, under conditions that tend to strip them of their small accumulations and to depress their energies and courage, is neither good for them nor for us.

The banishment, whether by direct decree or by not less certain indirect methods, of so large a number of men and women is not a local question. A decree to leave one country is, in the nature of things, an order to enter another — some other. This consideration, as well as the suggestions of humanity, furnishes ample ground for the remonstrances which we have presented to Russia, while our historic friendship for that Government can not fail to give the assurance that our representations are those of a sincere wellwisher.

RUSSIAN NOTABLES

Statement issued in 1915, and signed by Andreyev, K. Arsenyev, Count von Bart, F. Batiushkov, M. Biernatzki, T. Bunin, S. Waudrich, P. Vinogradov, A. W. Vasiliev, Cambarov, Gorky, N. Gredeskul, W. Dubrinski, S. Zelpatievski, D. N. Zbankov, A. Shishilenski, E. Zubashev, S. W. Tvanov, A. Kodyan, N. Kariyev, A. Kerensky, A. Kiesewetter, W. D. Kuzmin-Karavayev, L. Lutugin, I. Lutshitzki, D. Mereshkovski, W. Muromeva, V. I. Nemirovich-Dantshenko, W. Nikitin, D. Olvsianiko-Kulikovski, I. Ch. Ozierov, S. Prohopovich, L. I. Petrashitzki, A. Rutravín, A. Pieshehonov, A. de Roberti, A. Rimski-Korsakov, M. Rostovchev, Prince Sidomon-Eristov, S. Skirmunt, W. Speranski, T. Sologub, M. Stahovich, P. Struve, Tefft, Count I. I. Tolstoy, Count A. Tolstoy, Prof. Tugan-Baranovski, D. Filososofov, M. Fedorov, E. Chirikov, T. M. Chuproff, N. A. Shahoff, Prince D. I. Shahovksi, W. J. Jarotski.

AN APPEAL FOR THE JEWS

Russia struggles in the present Great War with all its physical and intellectual powers. All the peoples of Russia

share alike in the burdens of the conflict. We believe that the blood of the combatants will not have been shed in vain. We believe that, after the terror of the War, the nation will redouble its energy toward the creation of a better and more brilliant future. We believe in this, and we hope that the relations between the various peoples inhabiting Russia will be constructed in the future on the steadfast foundations of wisdom and justice.

But at this historically significant moment we confirm with great anxiety and dismay that new misery and persecution have been added to the sufferings of one of the Russian races. The educational restrictions are at present particularly oppressive to the Jewish youth. While the western borders are closed, and the usual emigration to foreign colleges is barred, the quota against Jewish students in Russia proper is being maintained. The Jews of the ruined towns have no right to leave their pale of settlement, and the regulation leads now to the separation and dissolution of families. The women and children of wounded soldiers are not permitted to visit their husbands and fathers, and they are meanwhile exposed to all possible chicanery without redress. The long-suffering Jewish people, that has given the world so many precious gifts in the fields of religion, philosophy and poetry, that has ever contributed toward the development of the common Russian life, that has demonstrated more than once its love for Russia and its devotion to the cause of Russia, in spite of the degrading and unjust treatment accorded to it, is now subjected again to new trials, hardships and humiliations.

Russian Jews have rendered honest service in all domains of labor that have been left open to them. They have given ample proof of their sincere desire to make the utmost sacrifices for their country. Hence, the curtailment of their civic rights is not only a crying injustice but also a condi-

tion injurious to the best interests of the State. The Russian Empire can and must derive energy only from the union of all its nationalities. Only when Russia will accord its citizens equal rights will its power become indestructible.

Fellow Russians! Remember that the Russian Jew has no other fatherland than Russia and that nothing is more precious to a man than his native soil. You must realize that the welfare and strength of Russia is inseparable from the welfare and freedom of all its constituent nationalities. Let us take to heart this truth and let us act in accordance with the dictates of our reason and our conscience. We can be assured that the cessation of Jew-baiting in all its forms, the complete emancipation of the Jews and the recognition of their civic rights, constitute the fundamental conditions of a truly salutary imperial policy.

FRENCH NOTABLES

From a protest against the anti-Jewish pogroms in Eastern Europe, signed and issued in October 1919 by the foremost literary and public men of France, among them Anatole France, Pierre Mille, Charles Seignobos, Henri Barbusse, Victor Margueritte, Michel Corday, M. Aulard, Emile Cambes, Prof. Larnaude, Albert Thomas, Georges Duhamel, and Ernest Lavisse.

AN APPEAL TO HUMANITY

In the name of human conscience, in the name of the moral responsibility of all men to their fellow men, the undersigned appeal to the people of the world and especially to the people of France.

A cry of despair and poignant sorrow comes to us from Eastern Europe: Poland, Lithuania, Ukrainia, Galicia, Rumania. An entire people appeals desperately to us for help.

The Jews, who have lived in Eastern Europe for centuries,

have become the innocent and pitiable victims of all national, political and social strife.

The ambitious rivalries of governments and parties, all the sanguinary folly of civil wars, have now been let loose with a criminal frenzy on the unfortunate Jewish minority.

Compared with the recent atrocities, the pogroms under the Czar, the massacre at Kishinev, were as the play of children.

In Bessarabia, occupied by the Rumanian troops, the military authorities tolerate the ignoble attacks against the Jews. In Eastern Galicia a wave of pogroms followed the Polish invasion. In Lemberg the terror is at its height. The horrors of Pinsk, Lida, Vilna add a page of tears and blood to the tragic annals of Jewish history.

In more than a hundred cities in Ukrainia terrible pogroms have been perpetrated and thousands of victims have perished. The most terrible days of the Inquisition have come back, because the massacres are accompanied by the cruelest tortures and the most terrible physical and moral indignities

In the Ukraine pogroms are still going on and threatening the Jews with total extermination.

Millions of men, women and children suffer unspeakable distress and are exposed without defense to death or dishonor. Whatever the war has spared of the modest possessions of the Jews is systematically being pillaged and destroyed

Let all the representatives of the people in the Parliaments of the world raise their voice against these bloody iniquities. The duty is incumbent upon the free peoples and the responsible governments to put an end to these monstrous violations of the rights of Man.

We demand the immediate organization of Committees of Defense invested with all the authority which is proper

for their high mission. The millions of oppressed Jews have no other safeguard but the united moral support of the civilized world, and they have placed their highest hopes in the sacred rights of man to life and liberty.

ULYSSES SIMPSON GRANT

Commander in Chief of the Federal Army in the American Civil War, eighteenth President of the United States, 1822-85. —From his letter to Benjamin F. Peixotto, American minister to Rumania, written in 1870, in Kohler & Wolf, "Jewish Disabilities in the Balkan States," *AJHS*, v. 24, p. 12 f.

HUMAN RIGHTS

Respect for human rights is the first duty of those set as rulers over nations, and the humbler, poorer, more abject and more miserable a people be, be they black or white, Jew or Christian, the greater should be the concern of those in authority to extend protection, to rescue and redeem them and raise them up to equality with the most enlightened. The story of the sufferings of the Hebrews of Rumania profoundly touches every sensibility of our nature. It is one long series of outrage and wrong; and even if there be exaggeration in the accounts which have reached us, enough is evident to prove the imperative duty of all civilized nations extending their moral aid in behalf of a people so unhappy. I trust Prince Charles and his ministers and the public men of that country may be brought to see that the future of their nation lies in a direction totally opposite to those Draconic laws and persecutions, whether great or petty, which have hitherto so invidiously marked its character. It is not by Chinese walls or Spanish expatriations that nations, great or small, can hope to make progress in our day. I have no doubt your presence and influence, together with the efforts of your colleagues of the Guaranteeing Powers, with whom

in this matter you will always be prompt to act, will result in mitigating the evils complained of, and end in terminating them. The United States, knowing no distinction between her own citizens on account of religion or nativity, naturally believes in a civilization, the world over, which will secure the same universal views.

ISMAIL KEMAL BEY

Albanian patriot and Turkish statesman, 1844-1918. — *The Memoirs of Ismail Kemal Bey*, ed. Sommerville Story, New York, E. P. Dutton & Co., [1920], p. 71 f.

THE SIN OF RUMANIA

The Jews in Rumania were condemned to the same fate as those in Russia. They had not the right to settle as proprietors or cultivators of the soil, or even to establish themselves in rural communes, and were not allowed to exercise the trades they would have chosen; but, compelled to live by ignoble and dishonorable means, they were subjected to the worst persecution. Since 1866 these persecutions had been so frequent and so cruel that the conscience of the civilized world was at last aroused. We, who were the nearest witnesses of these persecutions, could not be indifferent to the sufferings of these unfortunate creatures; it was a duty of our common humanity to help them.

It is an infamy and a crime to insult and to persecute an entire population merely because of their birth and race. The very reasons put forward by the Russian and Rumanian Governments to justify their policy sufficed to establish their responsibility. The Jew in Rumania or Russia is degraded, not by his race nor his blood nor his creed, but by the very laws of the country he lives in. It is the restriction put upon his acts that forces him to live as he lives. His surroundings form his life and create for him his social

and moral level. Compare the Jew of these countries where he is persecuted with those in Great Britain, America and France, and even in Turkey, and one has the proof of what I say.

It was such considerations as these, the force of which was enhanced by the respect that all Mussulmans owe to the race from which sprang the truth of all religions and all the intelligence possessed by humanity through revelation, which urged us to try and remedy the misfortunes of the Jewish population of Rumania. Just opposite the town of Braila, on the right bank of the Danube, where the Machin arm joins the river, is a locality known as Pot-Bachi, which was chosen as the site of a new town to be placed at the disposal of the persecuted Jews of Rumania. The plan of the town was drawn up, arrangements were made with the Israelite families who were to settle there, and the whole submitted to the Imperial sanction.

FREE CHURCH MONTHLY

From the *Free Church Monthly*, 1890, reproduced in *Tools for Teachers*, compiled by Wm. Moodie, London, Robert Scott, n. d., 18th ed., p. 182.

"ONLY A JEW!"

"Let him sink; he is only a Jew!" was the voice of the careless onlookers at Cracow six months ago, as they stood on the banks of the river, into which a young man had fallen, and witnessed what seemed to be his dying struggles to regain the shore. "Let him sink," they said; "he is only a Jew!" The heartless exclamation has for long centuries been the voice of Christendom over our brother who is "only a Jew;" whilst we have often also thrust him down into the deep, and are still, for the most part, looking callously on as he struggles for the life above by the strength

of his own efforts. From the banks of the river there soon rose a second and heartier shout. "It's all up with him," they cried; "he is sinking,"—when another young man broke through the crowd which tried to hold him back, and, plunging into the river, brought the drowning Jew to the shore, unconscious, but saved. The jeers of the by-standers for saving the life of a Jew were the only salutations that greeted the brave and noble deed; but these suddenly ceased when the scene was reversed, and they learned that the drowning man was a Gentile and his brave rescuer a Jew!

WANDA WASILEWSKA

Polish novelist. —From an article in *Robotnik*, Warsaw, chief organ of the Polish Socialist Party, November 15, 1936, following the pogroms in Przytyk and Minsk-Mazowieck. Tr. for this anthology by Moses Moskowitz.

MURDERERS!

This is your glory, your Chrobry Sword [National Radicals' Party insignia], the harvest gathered from the shouts of villainous throats, from the shrieks with which you want to drown that which approaches with the grumbling of a storm.

This is the harvest of your seed — corpses on the streets of Lodz, the echo of shots aimed at defenseless people, an echo which will not die away for long.

These are your defeated opponents — wretched Jews, providers of families, the poor in the back streets . . . Shots are fired, three shots in the abdomen of a man whose only guilt was that his name was not Stanislaw or Wladyslaw but — in Yiddish — Srul . . .

There, in two little rooms in a tiny hut, seven children are waiting. But they have nothing to wait for because their father had the misfortune of being called Josek.

Yonder, two tots, too tiny to know what the word "wait" means, no longer hear the squeak of the door of the dwelling given to them by the Charities, because their father, too, had the misfortune of bearing the name of Srul

This is your harvest, not that of the boy with the degenerate face, the boy who now sits in prison and who shot defenseless passers-by on the streets of Lodz, defenseless wretches that earn their dry crust of bread and fat onion by the sweat of the brow. It is not he over there, it is you!

Day in and day out, you teach murder. Day in and day out, you inculcate scorn for those whose names have a foreign sound. Day in and day out, you unbridle the worst instincts. In holes, in the mires of life, you seek out the latent human beast; you point out to them easy prey, the source of blood easy to tap.

For everything you have one answer, the Jew! For everything you have one remedy, beat the Jew! No, you don't say it so plainly and openly in your official papers, but each column of your writings proclaims it. It exudes from every article. The venom falls from the lines of your every remark.

And loudly, openly, shamelessly, it resounds from illegal leaflets which are thrown to the people.

The wave of poison inundates the hearts of those who have no longer anything to lose. The flood of poison is injected into the back streets where those people live who, above all, can be imposed upon, deceived and misled on the road to crime.

You fish in muddled waters, for your own profit, for your own power, and the desire for it blinds you and transforms you into evil beasts.

Above all, you are glib with great words and slogans. You hold a monopoly on Poland and all things Polish, yet you cowed before every enemy of this Poland.

You and only you have on your conscience, in this very city of Lodz, the blood of those who also fought for Poland

Merchants of ideas, thieves of honor, slanderers and criminals, gather your harvest!

You cannot exonerate yourselves. You cannot deny that he who will be judged for double murder and for the wounding of two other people was only a blind, dark and stupid tool. You put a gun into his hands. You pointed out the target for his cartridges. You inscribed his name in the ranks of your party — and in the ranks of criminals.

The corpses in Przytyk, the flaming house in Minsk — these are your titles to glory, murderers of women and children, poisoners of Poland!

But, in spite of you, Poland lives on And when the great day will come, she will shake you off like vermin. A mighty and splendid Poland will arise to the accompaniment of the dynamic of machines in the full force of operation, of the crash of pickaxes and the rustle of golden grain. Then your rightful place, as you well know, will be as murderers before the tribunal of criminal justice.

It is because of this that you are seized with terror, that you put loaded guns into the hands of duped striplings. In the staccato of smashed windows you want to drown the fears which oppress you. With the hail of shots you want to assuage your alarm; but each shot and wound only brings closer the day when the Polish peasant and the Polish worker will render the verdict that you have earned.

ÉMILE VANDERVELDE

Belgian Cabinet Minister and President of the Belgian Labor Party, 1866–1938. —*Congress Bulletin*, December 31, 1937.

GHETTO BENCHES'

In our Western countries, where such devices, engendered by race hatred, are entirely unknown, the "Ghetto Benches" appear at first blush less odious than ridiculous. However, the emotion which they have aroused in Polish intellectual circles is enough to show that we must, alas, take them seriously. In my youth I joined the protests which were made everywhere against the persecutions directed against the Jews in Poland while it was subject to Czarism. I am truly grieved to have to state that the old spirit of intolerance and hatred has not disappeared in the new Poland.

POLISH ACADEMICIANS

Statement in *Viek Nowy*, reproduced in the *Congress Bulletin*, Feb. 11, 1938. It was signed by 26 leading academicians of Lwow, including a former Premier: H. Aretowski, K. Bartel, E. Brato, L. Chwistek, L. Eberman, R. Ganszynic, F. Groer, W. Hahn, K. Hartleb, A. Klistecki, J. Kowalski, W. Krukowski, S. Krzemienowski, E. Kucharski, S. Legezynski, T. Ostrowski, G. Poluszynski, K. Rozycki, G. Sokolnicki, S. Stasiak, W. Stozek, D. Szymkiewicz, J. Tokarski, K. Wiegel, M. Wierzuchowski, S. Witkowski. See Oskar Lange's letter to the editor in *New York Times*, March 20, 1938; Moses Moskowitz, "Polish Public Opinion on the 'Ghetto Benches,'" in *Menorah Journal*, Winter, 1938, p. 94 ff.

A PROTEST

If academic institutions are to fulfil their function they must remain free from all influences which have nothing in common with science. The influences which threaten these institutions most are those that convert them into arenas for political, partisan or nationalist strife. The seriousness of this danger is ignored by those who have for a long time been endeavoring to introduce terrible ferment into the higher institutions of learning in Poland, and are misusing

their freedom and independence to introduce political strife.

A section of our youth, bewildered by these political influences and misled by popular slogans, have organized fighting units whose barbaric acts obstruct all work of the schools. Violence, defiance of academic authorities, unheard of insults and abuse heaped upon professors, terroristic attempts against academic authorities, are daily occurrences creating a turmoil bordering on anarchy.

Efforts to bring this situation in hand through appeals to reason have brought no results Recently the Rector and Senate of the Lwow Polytechnical Institute were forced by terroristic pressure to introduce an official ghetto in complete disregard of the principles of justice. Under terroristic pressure academic authority was forced to relinquish its rights of free decision and thus a blow was struck to its independence and prestige.

Another no less significant event has just occurred at the University of Jan Kazimierz [Lemberg University]. Here the Rector, from the very outset, stood up in defense of the honor of the Institute and devoted all his energy to safeguarding the university from the influences of disintegration. With all his means he sought to appeal to the humanity of that section of our youth carried away by the methods of violence and terror and to reawaken in them honor as citizens of an academic institution and respect for their duties and rights. He did not, however, find any support for his demands. Seeing the university threatened by mass violence with a view to forcibly introducing the ghetto, he resigned his post. He resigned because he did not wish to further degrade the honor of the university.

Since science and culture represent the highest social good, and the undermining of the life and free development of the schools, which are their instrumentalities, merit

the severest condemnation, the undersigned express their solidarity with the attitude of the Rector of the University of Jan Kazimierz and protest against the further abuse of the privileges and liberties of academic institutions by political factors which are violently breaking into the highest institutions of learning.

IX.

THE BROWN TERROR

There are six things which the Lord hateth,
Yea, seven which are an abomination unto Him:
Haughty eyes, a lying tongue,
And hands that shed innocent blood;
A heart that deviseth wicked thoughts,
Feet that are swift in running to evil;
A false witness that breatheth out lies,
And he that soweth discord among brethren.

— Proverbs 6.16–19.

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2. THOMAS MANN: The Jewish Problem.
3. LORD CECIL OF CHELWOOD: The Case of Germany.
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15. MARTIN NIEMOELLER: In the Concentration Camp.
16. GEORGE BERNARD SHAW: Hitler and Einstein.
17. ANNE O'HARE MCCORMICK: A Test of Civilization.
18. MICHAEL J. CURLEY: Nazi Madness.
19. HERBERT CLARK HOOVER: A Protest.
20. *New Yorker Staats-Zeitung und Herold*: Cold Terror.

21. MATTHEW WOLL: A Moral Ring Around Germany.
22. MOHANDAS KARAMCHAD GANDHI: Resistance.
23. *The Milwaukee Journal*: Germany Holds Jews for Ransom.
24. LUIGI STURZO: Hitler versus Rome.
25. BASIL JOSEPH MATHEWS: Hitler's Reasons.
26. POLISH WORKERS: A Protest.
27. HUBERT RIPKA: The Badge of Honor.
28. *News From Belgium*: Spiritual Semites.
29. THE REFORMED CHURCH OF FRANCE: The Divine Law.
30. JULES GERARD SALIÈGE: These Jews Are Men.
31. FRANCIS J. McCONNELL: Human Values.
32. AMERICAN CATHOLIC BISHOPS: Revulsion and Hope.



KNAUS — Evening Rest in the Jews' Street of an Old Town



LAWRIE — Angel of the Law

JOHANN von BERNSTORFF

German statesman, ambassador to the United States (1908–1917), 1862–. —From an article in the *Frankfurter Zeitung* of Sept. 3, 1922, in his *Memoirs*, New York, Random House, 1936, p. 285–288.

AT THE GRAVE OF RATHENAU

In an article by a Jewish compatriot, in No. 539 of your valued journal, it was, rightly as I think, maintained that anti-Semitism provided the motive for Rathenau's murder. As Herr Korell, a member of our Party, said in his fine oration at Rathenau's funeral: "He fell, as a Jew and as an individual, a victim to that so-called idea of national purity which is no more than a materialistic embodiment of a very base instinct." And Korell justly added: "Unless we Christians resolutely rid ourselves of this un-Christian attitude, the atmosphere in Germany will never improve."

... Our Republic needs men of character and resolution, who will set themselves against this anti-Semite lunacy before it leads to further disaster. Bismarck's views on this matter were quite other than those of his pretended adherents in the ranks of German nationalism, who praise the Iron Chancellor and destroy his achievement, who tear down the flag of the Republic and sing the song of the black-red-gold Hoffmann von Fallersleben: "You mock yourselves and you know not how." It is well known that Bismarck said he would be glad if one of his sons married a Jewess. He felt himself strong enough to absorb the Jewish gifts and failings as well as Jewish blood into the melting-pot of national historical development.

Are we to be so feeble as to allow our people to be goaded on to further violence? We ought, on the contrary, to

pledge ourselves at Rathenau's grave that for the future we will carry on the war of politics with intellectual weapons and the voting-paper alone. Let us hope that in the German Republic there will be one rivalry between Christians and Jews, and that will be for the credit of rendering the greatest services to the Fatherland. An essential condition for this is, however, that the German people should for the future judge the services of their eminent men by purely practical standards, and not by religion or racial origin. In the meantime we must today blush for shame that a prominent Jewish statesman has been murdered merely because he was a Jew.

THOMAS MANN

German novelist, Nobel Prize winner, refugee from Nazi Germany, 1875-. For his expressions on contemporary Jewish problems, see Moses, 242 ff.; *Opinion*, May 1937. —From a letter to the *American Hebrew*, dated from Nidden, August 17, 1932.

THE JEWISH PROBLEM

It is clear that the intensification of the Jewish problem is an accessory and a concomitant of the general wave of reaction against, and retrogression from, the humane and liberal ideas of the nineteenth century In times which would hardly any longer permit it to appear strange and in which the official and legal reintroduction of the rack, the wheel and of quartering would not meet with very great resistance, it cannot be an occasion for wonder if, as regards the Jewish world, too, attitudes, moods, doctrines and demands, which were perhaps excusable on the medieval level of the human mind, make their way to the forefront with saddening boldness and audacity. It is humiliating, revolting, to look upon such things, a source of deep depression not only for Jews, but also for every person who looks with reverence and sympathy upon the significant and

characteristic contribution which the evolution of the human mind owes to this so highly gifted, peculiar, unusual people or race which has had so varied and fruitful a destiny.

LORD CECIL OF CHELWOOD

Edgar Algernon Robert Cecil, English statesman, Chancellor of Birmingham University, President of the Council of the League of Nations, 1864—. —From his address in the House of Lords on March 30, 1933. He had referred to the "great violence and outrage" accorded Jews in Germany, and proceeded with the following:

THE CASE OF GERMANY

Your Lordships will not forget that there are many thousands, hundreds of thousands of Jews who are subjects of His Majesty the King and are among the most peaceable and orderly citizens in this country. It is quite obvious that events in a foreign country which cause great anxiety and unrest in a large section of the population of this country must give anxiety to the Government and to your Lordships

Your Lordships will not forget, I am sure, that the special position we occupy in Palestine as the Mandatory for that country does give us a rather special position with regard to the fortunes or misfortunes of the Jewish community wherever they may be. Evidently one of the countries in which we are interested may be deeply affected by such events.

I know it will be said that this is a matter entirely of the national administration of Germany in which we have no right to interfere, and in a certain sense I cannot do other than admit that that is so. But your Lordships will remember that for very many years — I think I am right in saying for more than fifty years — it has been common ground that in certain circumstances at any rate the treat-

ment of racial, linguistic and religious minorities is a matter of consideration for other countries besides the countries in which those minorities live

Certainly it is a little astonishing that a country that has taken that line [demanding respect and equality for Germans in other lands] should regard it as legitimate to treat a certain section of its population in quite a different way from the manner in which it treats the majority. To put the thing quite simply, it seems difficult to contend that anti-Semitism in Germany is perfectly legitimate but anti-Germanism in Poland is an act of tyranny. That is the position which I have thought it right to bring before your Lordships because it does seem to me a matter in which the Government of this country must be interested.

THE MANCHESTER GUARDIAN

From an editorial on April 3, 1933.

CHRISTIAN EXPIATION

Never in history can a Minister, pretending to be a responsible statesman, like Dr. Goebbels, have attempted to browbeat the conscience of the world by threatening the destruction of a part, and that a highly gifted part, of his own people . . . The Jews in Germany have suffered, but, even if the boycott is abandoned, they will not, it seems, have suffered enough. They have expiated the supposed offences of foreign Jews and foreign critics. They have yet to expiate the crime of being Jews.

Correspondents have written to us to protest that only the "post-war" Jews, the alien "influx," those who are supposed to have made profit out of the inflation period, are suffering or are to suffer. It is not so. All accounts agree in saying that the prime sufferers are precisely those Jews of whom, as German citizens, Germany should be

most proud: Jews who are as good citizens of Germany as their equals in this country are of Britain; Jews who are not merely to be tolerated but to be welcomed because of the contribution which they make to learning and the arts, to commerce and sound citizenship. Yet Hitler has written that "no Jew can be a German citizen," and in fulfilment of his monstrous edict the Jews are being rooted out of the professions and the public services to which they have given distinction. In Germany, if the process be carried through, there will be no future for the Jews. It will be Germany's loss, it will be the gain of other peoples, with whom the German Jews must increasingly take refuge. But against this inhumanity, this denial of the rights of civil justice and liberty, every civilized nation, and in particular every Christian nation, must protest. Above all, the Christian nations. For, be it remembered, if during the last nineteen hundred years the Jew has acquired an unfavorable reputation, it is the Christian peoples who, by long centuries of persecution, have moulded his character . . . The Christianity which for nearly two thousand years, in one quarter or another of the earth, has exacted from him such dreadful penalties still owes him expiation. Now is a time when those who will can pay part of the debt.

JAMES M. BARRIE

Scottish novelist and playwright, author of *The Little Minister*, *Peter Pan*, etc., 1860-1937. —From a letter he wrote, in 1933, as President of the Society of Authors, to the German Ambassador in Great Britain.

AN APPEAL

The Society is strongly moved to protest against the recent proscription of many German authors whose work has added distinction to that literature, and to remind those responsible for such proscription that the intellectual life of their

country will suffer greatly unless it is secured against the malice of political and racial prejudices and allowed a reasonable freedom of thought and speech.

JAMES LOUIS GARVIN

English journalist, editor-in-chief of the *Encyclopedia Britannica* (14th ed.), and of *The Observer*. —From *The Observer*, April 9, 1933.

THE TRAGEDY IN GERMANY

The ignominious Shop-War was called off after one day. It looks as though that theatrical boycott would not be repeated In other forms the systematic cold-blooded persecution of the Jews throughout the Reich has only begun. Henceforth they are to be like toads under the harrow — not even 'second class citizens;' not citizens at all as concerns any claim to human justice. They are cleared out of the State services. They are dismissed right and left from private employment. They are driven from the universities, from the law, from all the professions, from the newspapers, from the theatre, from the cinema. Yes, even from the concert-rooms, where music is the only common language of civilized mankind.

It will not and it cannot come to good. There can be no political interference with the internal affairs of Germany any more than with those of Russia. But for every single purpose of German statesmanship the moral disadvantage is enormous and will continue until the cause is removed. The achievement of Stresemann and Brüning is destroyed like the long-devoted work of all Germany's best friends in other countries. The powerful sympathies that were created in Britain and America are deeply estranged. The sort of diplomatic damage which took ten years for the Kaiser and Bülow to bring about has been accomplished

by the Nazis in a few weeks. Nothing in the world could be less like Bismarck's methods; and once more the Iron Chancellor turns in his grave.

JOHN SIMON

English statesman, Secretary of State for Foreign Affairs, 1873-. —From a speech in the House of Commons on April 13, 1933. (Similar opinions were expressed in Commons on July 5, 1933 by Anthony Eden, George Lansbury, Austen Chamberlain and Josiah Wedgwood.)

A REMONSTRANCE

This debate has been especially useful because it has expressed the deep, general and, I might say, universal feeling that is entertained in this country on the recent treatment of Jews and other minorities in Germany.

I do not think it would be out of place if I say now, speaking as a member of the Government, that it would be a profound mistake for anyone in any country to imagine that this feeling is either limited to or instigated by members of the Jewish community. On the contrary, it is a spontaneous expression and it is an inevitable expression of the attachment which we all feel to the principle of racial toleration

. . . These recent events in Germany not only have very gravely troubled universal British opinion, but they have as a matter of fact presented to the Government here some special problems for which the Government have to take responsibility. One effect is that considerable numbers of people who are endeavoring to leave Germany are applying to enter at our ports For my part, I proclaim myself as belonging to that school which holds, on the whole and with the long view, that the admission to this country of people of good character who bring their trade and experience with them is a gain and not a loss to this country. I am

sure that at the present time the sentiment of our own people will not wish us to be unfeeling or niggardly in administering that branch of the law.

ENGLISH SCIENTISTS

A communication signed by A. B. Appleton, J. Barcroft, W. A. Fell, J. Hammond, D. Keilin, F. H. A. Marshall, G. H. F. Buttall, M. Pease, F. R. Petherbridge, C. Shearer, A. Walton, J. T. Wilson and H. E. Woodman of Cambridge; F. W. R. Brambell of Bangor; F. A. E. Crew, A. A. Greenwood and W. C. Miller of Edinburgh; J. S. Huxley of King's College, London; H. M. Carleton and J. R. Baker of Oxford. *Sunday Times*, London, April 2, 1933.

SCIENCE AND POLITICS

It has been reported in the Press that Prof. Dr. Bernhardt Zondek has been dismissed from his post on the staff of the Spandau Hospital, Berlin, for the reason that he is a Jew

We, the undersigned, wish to express publicly our earnest hope that this report is incorrect. To us it seems unthinkable that any controllable circumstances should be allowed to interfere with his brilliant scientific work.

Prof. Zondek is eminent in science. The value of his contributions to sex physiology is recognized throughout the world, and to him is due the gratitude of countless sufferers whose anxieties have, through his work, been banished. Through him the fame of German medical science has been exalted, and to him we, who have been guided by his work, pay willing tribute.

Prof. Zondek is by no means the only Jewish scientist affected by recent happenings in Germany It seems to us that Britain would be well advised to make it clear that those whose intellects are to be accounted as among the finest in Germany today and who, simply because they

happen to be Jews, are being dismissed from their posts, would find here safe refuge and opportunities for continued scientific activity.

WILLIAM GEORGE ORMSBY-GORE

English statesman, Secretary of State for Colonies, 1885-
— From a speech delivered by him, as British delegate, before the Second or Political Commission of the League of Nations, in reply to Nazi racial views expressed by the German delegate, von Keller. *New York Times*, Oct. 5, 1933.

RACE AND POLITICS

I must say something about the big issue which was raised before this committee by the German delegate, namely, . . . [that] a State having ethnical homogeneity had the right and the duty to concern itself with citizens of another State who belonged to the ethnical compost of the State in question.

I tremble to think of the responsibilities of my government respecting every citizen of the United States who claims descent from those who went over on the Mayflower — and there are millions — if this idea were put in operation. We reject absolutely this conception advanced by the German delegate

The Empire does not conceive of itself in terms of racial solidarity, but in terms of free association of free peoples encouraged to develop national consciousness within a greater unity, and above all, bound together by what is the real guarantee for all minorities throughout the world — free, self-governing institutions

I pass from the general subject to the particular subject brought forward by the German delegate. I would not have alluded to it now, had not the German delegate queried in his speech whether we ought to regard the Jews as a minority in his country. He said quite frankly that in

Germany they do not form a linguistic or racial minority, and in the exercise of religion they have not been subject to any interference there; but we must regard the Jews not merely in Germany but elsewhere quite definitely as a racial minority.

If the German delegate in connection with the Germans in Czechoslovakia and other neighboring countries emphasize the ethnical basis of racial consciousness and the racial homogeneity of the German people, he cannot have it both ways. If racialism of the Aryan German is emphasized, it must be admitted that the Jew has a racial identity and is bound by the same ties of blood, kinship and history to all Jews in the world.

Let me give an example of how we regard the matter in our own country. I belong to what is called the "Tory" party of the Right. Every nineteenth of April, Primrose Day, I and others of my party go on a pilgrimage and lay primroses on the statue of one who led my party for a whole generation — I refer to Disraeli, the Earl of Beaconsfield, thrice Prime Minister.

Lord Beaconsfield was descended from Spanish Jews driven from Spain in the time of Ferdinand and Isabella. He was a nationally devoted and patriotic Englishman and in religion was a baptized and conforming member of the Church of England and was buried with Christian rites in his own parish church in Buckinghamshire. Nevertheless, throughout his life, in public and in private, he proclaimed himself the product of Jews, a Hebrew of Hebrews, as did Saint Paul. His books are full of tributes to the race to which he was proud to belong — for the culture, religion, art and science they had given humanity.

I say definitely there is among the Jews a sense of their historic continuity throughout their dispersal, and they do form a racial minority which deserves the same treatment

everywhere as all other minorities in all countries. What is that treatment? Above all, equal rights and citizenship and fair treatment as loyal citizens of the nation to which they have been attached. Wherever Jews have been well and liberally treated, they have been most loyal and helpful members of the nation.

In view of the attention this question is attracting throughout the world, the people of England are reading what Chancellor Hitler has written on the subject in his famous book and are trying to understand the German viewpoint. What we read quite frankly makes us nervous, and I think it is necessary that we should solemnly reaffirm the resolution passed by the Third Assembly in 1922.

GUILLERMO VALENCIA

Colombian poet, agriculturalist and political leader, governor of his native state of Cauca, cabinet member and head of the national Senate, presidential candidate of the Conservative Party in the 1918 and 1930 elections, 1873-. He paid eloquent tribute to Israel's noble role in history and civilization, and wrote with deep feeling about the Jews' desperate struggle for self-preservation in a dark and hostile world. —From an article in *Nosotros* of Lima, Peru, March 1934.

THE NEW EXODUS

When we consider how much Germany owes to the research and constancy of that race of unparalleled genius and strong will, we revolt as we read the list of scholars, inventors, famous historians and noted men of letters who have been cast out of their university chairs and persecuted with a rigor that recalls Old Russia.

Einstein walks at the head of that legion of refugees.

I shall not go into an analysis of the very new politics which has produced such a universal uproar, so strident in the ears of free men the world over. A persecuting attitude of that sort may well be the forerunner of still greater

audacities. The conscience of mankind seems to be retrograding toward other times which we thought to be definitely past. We, who love democracy and believe in the just verdict of history, trust that Israel will emerge unharmed from this ordeal as she did from so many others. All free hearts will be on her side, invoking righteousness. Republicanism and persecution are mutually antagonistic.

The republic is Justice enthroned.

BERTRAND RUSSELL

English philosopher and mathematician, 1872-. —*In Praise of Idleness and Other Essays*, New York, W. W. Norton & Co., 1935, p. 112 ff.

THE REVOLT AGAINST REASON

The rejection of humility, of love of one's neighbor and of the rights of the meek, is contrary to Gospel teaching; and anti-Semitism, when it is theoretical as well as practical, is not easily reconciled with a religion of Jewish origin. For these reasons, Nazism and Christianity have difficulty in making friends, and it is not impossible that their antagonism may bring about the downfall of the Nazis.

There is another reason why the modern cult of unreason, whether in Germany or elsewhere, is incompatible with any traditional form of Christianity. Inspired by Judaism, Christianity adopted the notion of Truth, with the correlative virtue of Faith. The notion and the virtue survived in "honest doubt," as all the Christian virtues remained among Victorian free-thinkers. But gradually the influence of skepticism and advertising made it seem hopeless to discover truth, but very profitable to assert falsehood. Intellectual probity was thus destroyed. . . .

The conception of science as a pursuit of truth has so entirely disappeared from Hitler's mind that he does not even argue against it. As we know, the theory of relativity

has come to be thought bad because it was invented by a Jew. The Inquisition rejected Galileo's doctrine because it considered it untrue; but Hitler accepts or rejects doctrines on political grounds, without bringing in the notion of truth or falsehood. Poor William James, who invented this point of view, would be horrified at the use which is made of it; but when once the conception of objective truth is abandoned, it is clear that the question "What shall I believe?" is one to be settled, as I wrote in 1907, by "the appeal to force and the arbitrament of the big battalions," not by the methods of either theology or science. States whose policy is based upon the revolt against reason must therefore find themselves in conflict, not only with learning, but also with the Churches wherever any genuine Christianity survives.

JULIAN S. HUXLEY AND
ALFRED C. HADDON

British scientists, the former a Secretary of the Zoological Society of London, 1887-, and the latter a Reader in Ethnology at Cambridge University, 1855-. —*We Europeans*, a survey of "racial" problems. New York, Harper & Bros., 1936, pp. 13, 136 f.

"RACE"

Certainly well-marked differences of "national type" are recognized in popular judgment. If, however, we wish to keep our view clear, steady and scientific, we must constantly recall to mind how subjective, how impressionistic, how variable and devoid of standards of reference such judgments constantly are. Our German neighbors have ascribed to themselves a Teutonic type that is fair, long-headed, tall and virile. Let us make a composite picture of a typical Teuton from the most prominent of the exponents of this view. Let him be as blond as Hitler, as

dolichocephalic as Rosenberg, as tall as Goebbels, as slender as Goering, and as manly as Streicher. How much would he resemble the German ideal?

The violent racialism to be found in Europe today is a symptom of Europe's exaggerated nationalism: it is an attempt to justify nationalism on a non-nationalist basis, to find a firm basis in objective science for ideas and policies which are generated internally by a particular economic and political system, and have real relevance only in reference to that system. The cure for the racial mythology, with its accompanying self-exaltation and persecution of others, which now besets Europe, is a reorientation of the nationalist ideal and, in the practical sphere, an abandonment of claims by nations to absolute sovereign rights. Meanwhile, however, science and the scientific spirit can do something by pointing out the biological realities of the ethnic situation and by refusing to lend her sanction to the absurdities and the horrors perpetrated in her name. Racialism is a myth, and a dangerous myth at that. It is a cloak for selfish economic aims which in their uncloaked nakedness would look ugly enough. And it is not scientifically grounded. The essence of science is the appeal to fact.

S. PARKES CADMAN

American Congregationalist clergyman and author, a founder of the National Conference of Christians and Jews, 1864-1936.

FREEDOM FOR THE JEW

The denial of freedom to the Jew denies it to the Gentile. Any impairment of justice for Israel impairs universal justice and ultimately corrupts and enslaves the nation guilty of the offense. . . .

I do not doubt that millions of intelligent Germans deplore the calamities heaped upon their unhappy land by its own

unlicensed tyrants, and I am equally sure that a democratic Germany will finally re-emerge from this ignorant and bigoted confusion and distress. Meanwhile, it is the obligation of Christian men and women in every other nation to protest, in the name of their common Faith, against its degradation by Hitlerism

The situation is intensified by the world depression and its apparently unsolvable problems. We simply cannot afford to dispense with the help and cooperation of Judaism at this crucial hour. It is, therefore, a safe prediction that the nations which maintain equal rights and justice for all, regardless of race or creed, will outlive the storm, while those which do not so maintain are fore-doomed to humiliation and defeat.

LILIAN THOMSON MOWRER

English journalist and author, wife of Edgar A. Mowrer, chief European correspondent of the *Chicago Daily News*. —From *Journalist's Wife*, by Lilian T. Mowrer, copyright 1937, 1940 by Lilian T. Mowrer, by permission of William Morrow & Co., New York, p. 289 ff.

THE BURNING OF BOOKS

Germans are among the most likable people in Europe and surely average no greater number of bullies and sadists than any other nation; the difference was that Hitler's regime was built on sadists and bullies, from the top down....

The evening of the bonfire, the Soviet Embassy gave a big party

About eleven o'clock we crowded to the front-room windows as the torchlight procession swept into sight. Thirty thousand university students and schoolboys marched down Unter den Linden brandishing fire and singing patriotic songs. At regular intervals in the parade were huge trucks loaded with books.

"There go the tumbrels," I said, and with most of the guests, we left the Bolsheviks and walked towards the great square between the Opera House and the new University auditorium. Many people had assembled to watch the ceremony, but not nearly as many as I had expected. Shame kept them indoors.

We cut through the crowd and stood by the great unlighted pyre erected in the middle of the square. Dr. Goebbels limped to the microphone and addressed the spectators. This was his particular show; he had organized it with his customary showman's eye and was the only important member of the Government taking part in it. How triumphant he must have felt, burning Werfel, Schnitzler, Sternheim — he, the neglected author whose puerile play, *The Wanderer*, had been refused by every theatre in Germany between 1925 and 1930; who had not been able to obtain even a reporter's job on a Berlin daily under the Republic. He talked sarcastically of the "blight of internationally minded authors" and urged his hearers to foster "national culture." I held my breath while he hurled the first volume into the flames: it was like burning something alive. Then students followed with whole armfuls of books, while schoolboys screamed into the microphone their condemnation of this and that author, and as each name was mentioned the crowd booed and hissed. You felt Goebbels' venom behind their denunciations. Children of fourteen mouthing abuse of Heine! Erich Remarque's *All Quiet on the Western Front* received the greatest condemnation. It would never do for such an unheroic description of war to dishearten soldiers of the Third Reich.

The burning of the books affected me more deeply than anything else. I could not have been more shocked by the sight of martyrs at the stake, for although torturing prisoners was revolting enough, regimentation of the mind was

ultimately more sinister, and the Nazis were beginning to apply their racial theories with ruthless efficiency. Every activity and association, even down to local chess clubs, had to be *gleichgeschaltet* (synchronized) and brought into line with the prevailing views.

MARTIN NIEMOELLER

German U-boat hero in the first World War, later a Confessional Church leader, 1892-. Originally sympathetic with the Nazis out of patriotic motives, and antagonistic to the Jews because of theological prejudices, Niemoeller finally came to appreciate the historic role of the Jew through his own martyrdom. —From his conversation in 1937 with Leo Stein, a fellow prisoner in the Sachsenhausen Concentration Camp, in *The National Jewish Monthly*, published by B'nai B'rith, May 1941.

IN THE CONCENTRATION CAMP

No power on earth can force me not to see in the Jew my fellow man.

You see, Germany had lost the war. We had an alarming crisis, inflation, an enormous unemployment problem. Certain Polish and Russian Jews had taken refuge in Germany; the great mass of the poor and unemployed believed them to be well-to-do. Envy developed into hatred. Instead of feeling sorry for these miserable refugees, some people begrudged them the little they had. Hitler quickly stimulated these low passions, which finally brought him to power. Today, Hitler persecutes both Jews and Christians alike.

I have seen with my own eyes and heard with my own ears how Jews have been maltreated. I had a chance to "study" this prison, which is built underground like a cave. When they whipped the Jews and I heard these poor creatures cry out like wounded animals, I knelt down and prayed to God. I never prayed so fervently before in all my life. I almost collapsed. Without my prayers, I could not have

lived through the next day. But the Lord gave me new confidence and faith.

GEORGE BERNARD SHAW

Irish novelist, essayist and playwright, 1856-. Critical and friendly references to Jews occur in many of his works. See his denunciation of Hitler's attack on the Jews in his "Preface on Bosses," dated Malvern, 28 Aug. 1935, in *The Millionaire*, London, Constable & Co., 1938, pp. 123 ff.; and interview by Egon Michael Salzer, in *American Hebrew* and *Jewish Tribune*, October 5, 1934. —From an interview in the *London Daily Express*, March 26, 1938.

HITLER AND EINSTEIN

Hitler hasn't solved the Jewish problem. He's created it. It has damaged his intellectual credit to an extraordinary extent. Europe could hardly be more disagreeably surprised if he had revived witch burning.

The exiling of Einstein and the confiscation of his property was Hitler's stupidest single act. Einstein may yet be the winner.

ANNE O'HARE McCORMICK

American journalist, political columnist of the *New York Times*. —From "The Refugee Question as a Test of Civilization," *New York Times*, July 4, 1938, where Miss McCormick hailed the Evian Conference, called by President Roosevelt to find practical measures of relief for the refugees from totalitarian States, and asserted that "citizens suffering persecution for conscience's sake should be the charge of the world that cares for the values of civilization," and from "Is the Arab World Starting to March in Palestine?," *New York Times*, July 9, 1938.

A TEST OF CIVILIZATION

It is heartbreaking to think of the queues of desperate human beings around our consulates in Vienna and other cities, waiting in suspense for what happens at Evian. But the question they underline is not simply humanitarian.

It is not a question of how many more unemployed this country can safely add to its own unemployed millions. It is a test of civilization.

How deeply do we believe in our Declaration of the elementary rights of man? Whatever other nations do, can America live with itself if it lets Germany get away with this policy of extermination, allows the fanaticism of one man to triumph over reason, refuses to take up this gage of battle against barbarism? Here is a battle that can be won without fighting. For its own sake the civilized world must meet the problem Germany foists upon it. Otherwise it will miss the opportunity to inflict a moral defeat on the Third Reich more humiliating and costly in the long run than the military defeat of 1918.

It cannot be too often repeated that it is more important to resist this spiritual aggression than it is to fight physical aggression. One percent of the cost of rearmament would settle elsewhere all the Jews of Germany. And wherever they go, if they do no more than prove that dignity and humanity survive in nations, they are worth their weight in gold. If the world offers them no sanctuary, it means that the spirit of Hitler has conquered.

MICHAEL J. CURLEY

Archbishop of Baltimore, 1879-. —From his address before the Holy Comforter Church in Washington, D. C., on Sunday, November 13, 1938. The National and Columbia Broadcasting Cos. sponsored a Catholic Symposium on Nov. 16, 1938, when the Nazis were denounced by Al Smith, by the rector of the Catholic University of America and Prelate of the Papal Household, Bishop Joseph M. Corrigan (1879-1942), and other prominent leaders.

NAZI MADNESS

I denounce the madness that has taken possession of the Nazis of Germany in these days of persecution of helpless,

innocent Jews whose only offense is that they are members of the race of which Jesus, founder of our Church and Savior of the world, was a member.

The mobs in Germany are headed and dominated by a mad man, Hitler, who was baptized a Catholic, but who has proven false to all the teachings of that Church — false to the teachings of Jesus, our Savior. He not only rejects God, but he would make himself divine; such is his madness.

I denounce and condemn the Nazi Minister of Propaganda, the cripple-minded Goebbels, who owes his education and much that once was good in him to the learned, patient and gentle priests who taught him.

Long after Hitler is dead and forgotten the Jews will still be living in Germany. At least I know the Catholic Church will be living in Germany. Hitler cannot destroy her, and Goebbels cannot propagandize her out of existence.

Germany has gone mad, but not all the people of Germany are mad. There are Germans who continue to love and serve God; they are not all of the Nazi spirit of a Hitler and a Goebbels. They will continue to withstand persecution and hate and injustice; they will continue to be true to God; they will obey God rather than a mad man.

HERBERT CLARK HOOVER

American engineer and statesman, thirty-first President of the United States, 1874-. —From a radio address released by the Federal Council of the Churches of Christ in America on November 14, 1938.

A PROTEST

These individuals are taking Germany back four hundred and fifty years in civilization to Torquemada's expulsion of the Jews from Spain. They are bringing to Germany not alone the condemnation of the public opinion of the

world. These men are building their own condemnation by mankind for centuries to come.

They are destroying every effort of the friends of the German people who have sought to be of aid to them. And I have more than the usual right of protest. I have inalterably believed in the great contributions the German people have made to civilization in the past and in the necessity for civilization that they be given opportunity to take again their place in the forward march of the world. With these views I labored to reduce the injustices of the treaties both before and after they were signed. I insisted upon saving their people from famine after the Armistice. I have participated over the years in many official actions in aid to their recovery from war. I had hoped that recent events might be the end of the actions by the party in power which endanger the whole world.

It is still my belief that the German people, if they could express themselves, would not approve these acts against the Jews. But as they cannot so express themselves it is the duty of men everywhere to express indignation not alone at the suffering these men are imposing upon an innocent people but at the blow they are striking at civilization itself.

NEW YORKER STAATS-ZEITUNG UND HEROLD

From an editorial in the New York German paper of November 15, 1938, which appeared in English translation in the *New York Times* of November 16, 1938.

COLD TERROR

The terrible events of the last five days can hardly be erased from the minds of mankind. The hopes we had, often against our better judgment, have proven themselves to be false. The excesses of the mob, destroying property, maltreating people, are now being followed up by a cold

terror which, in its consequences, will be much more horrible than the brutal acts themselves, committed under the pretense and official palliation of 'spontaneous reaction.'

We know that the German-Americans condemn this mob rule. We all have parents, brothers, sisters and other relatives in the old country. We do not wish to part with fond memories we all dearly cherish in our hearts and we do not want them to be trodden upon and to be soiled by elements unworthy of being Germans. And therefore, in the names of our dear ones, do we protest against the desecration of the German name through fanatics in the ranks of the party in power who are trying to drag a great people into the mire of their sadistic lowness.

We hope fervently, through our belief in the German people, for the dawn of a better day which will put an end to all mental agony.

MATTHEW WOLL

Vice-president of the American Federation of Labor, 1880-
—From an address delivered in Washington D. C. over a coast-to-coast network of the Columbia Broadcasting system on November 18, 1938.

A MORAL RING AROUND GERMANY

One stark fact begins to emerge from the cloud which hovers over the German nation in the form of the present persecution of the Jewish people by the Nazi administration. This fact is that Nazism is savagery; not the natural savagery of the uncultured tribe, but the deliberate savagery of vicious leaders who know no other way to have their will

Nazism has one evidence of the savagery of its nature and purpose, and that is the denial of all right of any opposition. It is despotic in the way that a century-old Daho-

mev chieftain was despotic, by killing any who opposed him, who were not strong enough to kill him

There is no personal property within the reach of the Nazis that is safe for an hour. Their Minister of Economics, Walther Funk, boasts that in the last few days \$800,000,000 of the property of the Jews of Germany has been confiscated. An additional \$400,000,000 fine on a selected list of wealthy Jews has been imposed, not for any crime committed in Germany but for a shooting of a Nazi official in Paris.

And notice is served almost every day that the Nazis in Germany, if criticized too sharply in any other country, will take it out on some one in their power.

Americans are serving notice on the Nazi regime of their resentment not only of the outrageous cruelty of the spectacle which is inflicted upon the consciousness of a decent civilization. They also resent any implication that they can be restricted in their expression of contempt for the men and the movement which is today dominating Germany and part of Western Europe, but which cannot dominate America

Every hour of every day, letters, telegrams and telephone calls are coming to me expressing unity against this terror; and I declare, as I have declared before, we must help today's victims, and we must build a moral ring around Germany until hideous and murderous dictatorship gives way to a complete restoration of freedom, civilization and decency.

MOHANDAS KARAMCHAD GANDHI

Hindu lawyer, political and spiritual leader of the Nationalists in British India, 1869-. See Gandhi and Judah L. Magnes, *Two Letters to Gandhi*, Jerusalem, Mass, 1939; *Jewish Frontier*, New York, March, 1939, and May, 1943. —From an article in his weekly newspaper in Bombay, on December 6, 1938, and reported the same day by the Associated Press.

RESISTANCE

If ever there could be justifiable war in the name of humanity, a war against Germany — to prevent the wanton persecution of a whole race — would be completely justified.

If I were a Jew and were born in Germany and earned my livelihood there, I would claim Germany as my home, even as the tallest gentile may, and challenge him to shoot me or cast me into a dungeon. I would refuse to be expelled or to submit to discriminating treatment.

THE MILWAUKEE JOURNAL

Editorial on December 15, 1938.

GERMANY HOLDS JEWS FOR RANSOM

A spokesman for the Hitler government outlines a plan for emigrating Jews so strange that it is impossible for the American mind to fathom the reasoning. Every emigrating wealthy Jew, he says, should agree to take with him four penniless Jews. But the government cannot give him foreign exchange for his property. So he must find some wealthy Jew abroad to finance him and his four co-religionists to "begin life modestly anew" in some other country. The foreign Jew can be reimbursed in German products — if he makes a market for them.

The Barbary pirates used to make money by capturing citizens or subjects of other countries and holding them for ransom. England, France, the United States and other countries used to pay such ransoms. To the pirate mind this was a legitimate enterprise. At least they ran risks. Germany holds her own native born Jewish sons and daughters for ransom; drives them out but taxes them for leaving; proposes to take all they have unless they can persuade other peoples to come to their rescue. She takes no risks, for Jews are in a very small minority in Germany; she

demands a profit from their expulsion and a profit on the humanity of other peoples who receive them.

Outside the outrage to humanity of the Hitler government's treatment of the Jews, here is a piece of effrontery that simply bewilders our minds. It has for some time been plain that it was not "purity of blood"—the Hitler Aryan myth—that dictated the oppression of Jews, but a plan to seize their wealth to bolster a faltering national economy. Even so, the plan now proposed defies reason. To oppress the Jews; to drive them out; to tax them for going; then to demand that they become salesmen for the government which oppressed, impoverished and exiled them! It goes beyond the law of the jungle under which Italy took Ethiopia and Japan is taking China.

When we turn to ask what will be done about it, we are confronted with the question, "What can be done?" Surely, we say, other nations cannot deal with a government with no standards of common morality. But we find other nations negotiating "pacts" of friendship and security, security worth no more than all the covenants which have been broken since Hitler came to power.

How long can any nation adopt such practices without infecting other nations, without literally forcing them to its level? And then civilization would be gone—far more surely gone than if war had destroyed the great works which have come from man's conquest of nature. For civilization is not made of steel and concrete, steam and electricity, but of confidence, of some degree of morality on the part of other individuals, other groups, other nations.

It is not too soon for the United States and the other American republics to rally on the fundamentals of sanctity of international obligations. The seas are not broad enough to insulate any land from the infection of a world revolting against reason.

LUIGI STURZO

Italian priest, philosopher, sociologist, educator, and leader of the Catholic-Socialist (*Popolare*) Party, 1870-. —*Church and State*, tr. Barbara Barclay Carter, London, Centenary Press; New York, Longmans Green & Co., 1939, p. 522 ff.

HITLER VERSUS ROME

From the day of Hitler's advent to power and the proclamation of the race principle, the hurricane of anti-Semitic persecution has swept through Germany. This has been a sign of a crisis of civilization, for a principle of discrimination has been created that will go to the roots. In fact the persecution has extended to Christians, Protestants and Catholics, who uphold the principle of human brotherhood before men and before God. The anti-Semitic persecution has spread as step by step the power and influence of Nazi Germany have increased — to the Saar, Austria, Danzig, Poland, Hungary, Rumania. When Austria was annexed, the anti-Semitic laws and those against the Catholics were imposed with their full fury. It seemed as if anti-Semitism and racialism would not cross the Alps. But no, Mussolini too is seized with a frenzy of anti-Semitic laws and racial principles, and rages even against the pity shown by Italians towards the unfortunate victims. Now Czechoslovakia has been brought into line and persecutes the Jews. Even countries like France and Great Britain have been reached by the wave of anti-Semitism, which has laid hold of a certain germanophile press and certain political philo-fascist sections, giving the impression of a contagion the more dangerous the more it is unconscious, especially among the Catholics.

The German pogrom against the Jews came exactly a month after the surrender *à discretion* of the democratic Powers over the question of Czechoslovakia and in the height of the campaign for the return of the German colonies.

The civilized voice of protest against such new barbarities has not failed to make itself heard. Not only the Labor and Socialist parties, not only the Christian democratic parties and the press of the Catholics of France, Belgium, Holland and Switzerland, but the whole of civilized opinion (with a few exceptions) has been roused. President Roosevelt in recalling the United States ambassadors, first from Berlin, then from Rome, significantly expressed the reprobation of a barbaric anti-Semitism raised to a method of government. The civilized nations that can still be accounted such, on the initiative of Holland, entered into an agreement to receive and assist the refugees from the anti-Semitic persecution. This only rendered the dictators more recalcitrant and more ferocious in their proposals of extermination. The Hitler organ *Schwarze Korps* reached the point of writing in November 1938, the following cynical lines:

The Jews must be relegated to special streets, they must be distinguished by special signs and deprived of the right to possess land or a house.

This is the first step; excluded from every remunerative occupation, the Jews will be forced to turn criminal.

When they have reached this point, we shall find ourselves in the necessity of exterminating the Jewish world with the methods that we always use in the struggle against criminals, that is, with the *sword and with fire*. The result will be the complete end of the Jews in Germany, their total destruction.

All the Christian churches have risen up against such a monstrous attitude. But above all Pius XI adopted an eminent position with authority, continuity and inflexibility. It is sufficient to recall the circular of the Congregation of Seminaries and Universities, defining eight propositions of

racialism and State totalitarianism as to be confuted in ecclesiastical teaching, both from the scientific and theological standpoints. When he learned that racialism had been introduced into Italy, the Pope, in an address on July 15, 1938, sought to define the Catholic standpoint.

The universality of the Catholic Church [he said] certainly does not exclude the idea of race, of descent, of nation, of nationality; but the human race, the whole human race, is but a single and universal race of man. There is no room for special races. We may therefore ask ourselves why Italy should have felt a need to imitate Germany.

Against anti-Semitism he spoke even more strongly. This in its modern form has been condemned by the Holy Office in a Decree of March 25, 1928¹. . . . The Pope wished to claim a Semitic affiliation for Christians as did St. Paul: all are children of Abraham. Pius XI in an important talk to the Belgian pilgrims on September 6, 1938, gave lofty expression to this glorious descent and ended, moved to tears, with the phrase: "Anti-Semitism is inadmissible. We are spiritually Semites" (*Cité Nouvelle*, Brussels, Sept. 15, 1938).

BASIL JOSEPH MATHEWS

English educator and editor, 1879-. He refers to Jewish themes in many of his works on religious and Near East problems, and has treated the Jewish question as such in *The Jew and*

¹ On the occasion of the suppression of the Association of the Friends of Israel, the decree of the Holy Office contained the following passage:

Moved by this charity, the Holy See has always protected this people against unjust vexations, and just as it reprobates all rancor and conflicts between peoples, it particularly condemns hatred against the people once chosen of God, the hatred that commonly goes by the name of anti-Semitism.

the World Ferment, New York, Friendship Press, 1935. — *We Fight For the Future*, London, Collins, 1940, p. 100.

HITLER'S REASONS

Why did Hitler make merciless torture, persecution and destruction of the Jews central to his Nazi program?

The first reason is that, in order to inflame passion for his leadership in putting a humiliated and bankrupt Germany on its feet, Hitler had to have a scapegoat. The Jew was cursed as a Communist in order to inflame the bourgeois and the capitalist against him. Simultaneously the Jew was lampooned as the international capitalist financier, the enemy of the worker, in order to rouse the frenzy of labor against him. Yet the fact is that there was not a single Jew on the board of directors of the two governing financial German institutions, and the colossal post-war capitalists were purely Aryan — Krupp, Hugo Sturmer and Otto Wolff.

Hitler's most poisonous venom has always been vented on the German Government that ruled between the end of the Great War and the Nazi Revolution, and he blames the Jew for its rottenness. The fact is that the government in that period had nineteen Cabinets with a total of two hundred and fifty ministers; and that in all these there were only five men with any Jewish blood and their total tenure of office was less than three years. The Reichstag in the year before Hitler made his revolution had two Jews among six hundred and eight "Aryan" members.

Hitler has constantly called the German Jews traitors in the last war. The fact is that 96,000 Jews, out of a total population of 555,000, served in the German army and that of these 12,000 died in battle and 35,000 received military decorations.

Hitler had one sound reason for hating the Jews; but this he never mentions. The reason is that the Aryan creed is a distorted and malign copy of the Jewish doctrine of the "Chosen Race." That doctrine has been the core of steel that has kept the Jewish people alive through thousands of years of persecution. Hitler in his doctrine of the glorious German people predestined to world domination was bound to fight the Jews.

The collision that comes because these doctrines of Chosen People are alike is carried to the depths of eternal antagonism by the element that makes them absolutely contradictory. The Nazi says that the German folk-state is God and that therefore its own will is right. The Jewish doctrine says that the Hebrew race is only chosen on the basis of an agreement — a covenant; that they shall be the servants of the just rule of God in human life. And that is why, in the clash of Nazi with Jew, and with the Christian Church, we see the deepest issue of the war — the thing that makes our utter and absolute resistance to Nazism inescapable. The Jew and the Christian must to the death reject the doctrine that Race is God. To the Christian every race is a chosen race — created and chosen to make some special unique contribution to the total life of mankind.

POLISH WORKERS

From a Socialist leaflet, circulated illegally in Nazi-held Poland, supplied by the Polish Consulate in Ottawa, and tr. in *Daily Hebrew Journal*, Toronto, May 16, 1941.

A PROTEST

The Nazi invader has added a new link to the endless chain of crimes and cruelties which he is committing in our country. The living body of the Polish capital has been cut through with ignominious walls. A single order has bereft

thousands of people of their work tools and destroyed the very basis of their existence.

Four hundred thousands of men, women, old people and children, belonging to the last category of slaves have been closed in an area called the Jewish quarter, condemned to starvation, thrown on the mercy of the S. S. gangsters. History has never known such mass bestiality.

But it is not true that the ghetto is an injury only to Jews. Thousands of destroyed Polish workshops, endless numbers of unemployed workers, clerks, caretakers, domestic servants — that is what the regulations have accomplished for the Poles

It is the most abject cynicism first to deprive Polish and Jewish workers of their workshops and then to make them build the walls which are to separate them, as if their destinies on both sides of the walls, as if their wishes, longings and aims were different.

That is a falsehood. The Nazi persecutions affect them both. Man-hunting in houses and streets provides Germany with slaves; the Poles are being sent to forced labor in Germany, to the ghastly Manthausen and bloody Oswiecim, the Jews to hard labor and torture in camps on the Vistula and in the district of Lublin. On either side of the walls the working people live in the most primitive and tragic conditions

There are no grades, better or worse, in slavery, there are no higher and lower slaves among the oppressed by the brutal invader. There are only those who fight and those who have capitulated

The Polish working masses brutally transferred from place to place, the Jewish working masses locked behind the ghetto walls, the cruelly oppressed and persecuted masses clearly see the way before them.

They see it in the fight for an independent Poland for the people, for a Poland which will realize the ideals of liberty, of social justice, and of equal rights for all nations on her territory.

Victory in this fight will not be brought about by armies marching into our country, nor by treaties and agreements, but will result out of the revolutionary movement of the Polish people and other peoples of Europe, who are fighting today against Fascism, tyranny and totalitarianism on all battlefronts on and under ground.

HUBERT RIPKA

Czech journalist, author and statesman, member of the Czechoslovak National Committee, Secretary of State for Foreign Affairs, 1895-. —From an address to the people of Czechoslovakia, over the British Broadcasting Company, on September 18, 1941, London, *Czechoslovak Maccabi*, p. 9 f.

THE BADGE OF HONOR

If the distinguishing mark for Jews is now also being introduced into our country, we wish to tell you, Czech and Slovak friends, that we believe you will do nothing for which you will have to be ashamed one day. We are convinced that you do not, for a moment, forget your honorable privilege of belonging to the nation of Masaryk, who taught us never to tolerate or to debase ourselves by anti-Semitism

Jews of Czechoslovakia, we think of you with profound sympathy in these days. We know of your sufferings and we carefully assemble all the data about the way in which you are persecuted and the people who persecute you. We know that they are driving you out of the towns, that they are restoring the Ghetto, that they imprison you in concentration camps and labor camps, where even old and feeble Jews must work eleven hours a day under the most shameful

conditions . . . , exposed to cold, filth and hunger. All this we know. We cannot help you at the moment, but we can tell the world of your sufferings and we assure you that they will not be forgotten.

Today they wish to designate you publicly by a mark of shame. But the yellow Star of David is a sign of honor, which all decent people will respect Jewish friends, do not hide your Jewish character, be proud of it [and] strengthen your minds in faith in the victory of justice. Today victory is already certain and no longer in the distant future. You will live to see the day of liberation and just retribution.

NEWS FROM BELGIUM

Official publication of the Belgian Information Center, New York. —The following items, from its issues of July 11 and August 1, 1942, illustrate the new spirit of human fellowship that is being forged in the crucible of European suffering.

SPIRITUAL SEMITES

In April of this year, the former director of the Antwerp Flemish Opera, Mr. B. Tokkie, died.

Mr. Tokkie, a talented singer, was of Jewish descent. In a letter smuggled out of Belgium, the following incident at his funeral is related, proving the solidarity of the Flemish artists with their Jewish colleagues.

At the funeral of Tokkie, the procession halted in front of the Opera. All the doors were open and all the lights on. The entire cast stood at attention on the steps of the building and sang *Mijn Moedersprank*.¹ It was Mr. Tokkie's favorite song. That happened under German domination. It's hardly believable!

* * *

¹ "My Mother Tongue," a very popular Flemish song by Peter Benoit, glorifying the Flemish language.

The Times Picayune of New Orleans, June 30, prints the following dispatch from Vichy:

"The Rexist, pro-Nazi newspaper *Le Pays Réel*, in Brussels, complains that Belgian primary-school teachers are not doing their duty in telling young Jewish school children the real significance of the Star of David they are compelled to wear.

"An issue of the paper received here says teachers are telling the children the star is a mark of distinction. It reported an instance in which a schoolmistress, taking her children out for an outing, was overheard telling a little girl:

" 'Nita, stand up straight. Show how proud you are to wear the pretty star.' "

* * *

When Hitler came to power, Antwerp became the haven of thousands of Jews, driven from Germany or escaped from Nazi torture camps. And when, one day, German Jewish parents, in despair, shipped a couple of hundred Jewish children to Belgium in a train, leaving these waifs to the care of their coreligionists, the Belgian Parliament voted a credit of six million francs to the Jewish welfare organizations to help these children and other Jewish refugees

Following the invasion, the Nazis tried to apply to the circa 40,000 Jews of Belgium the laws and regulations inspired by their moronic racial theory. They met with little success, but having more urgent matters to attend to, they did not press the issue. When resistance became organized in Belgium, they needed a scapegoat and their anti-Semitic actions gradually increased

When the Nazis try to starve Jewish children to death by refusing them rationing cards, the Belgian Red Cross steps in and feeds them better than the other children Dozens of incidents of that kind happen in Belgium every day, for the brutes may believe that all evil comes from the members

of one race, as savages believe in taboos, but the Belgians for the last six centuries have known that the enemy is within us all, and that only those who succeed in subduing their passions belong to a superior race, to a race of decent people.

THE REFORMED CHURCH OF FRANCE

When the Vichy regime introduced, on October 1, 1940, some of the odious Aryan laws of their Nazi masters into Unoccupied France, the Protestant leaders of the land protested vehemently. The National Council of the *Fédération Protestante de France* asked its president, the distinguished theologian and clergyman, Marc Boegner (1881-), to send a letter of sympathy and solidarity to the Chief Rabbi of France, Julien Weil, which letter was made public in New York on August 29, 1941. When, subsequently, the Vichy authorities launched their inhuman deportation of Jewish refugees from France to Germany, the National Council of the Reformed Church of France raised its voice in behalf of tortured humanity, and issued the following statement (1942):

THE DIVINE LAW

Without ignoring or misunderstanding the extreme complexity of the situation wherein the authorities find themselves, the Reformed Church of France cannot, however, further remain silent before the sufferings of thousands of human beings who have received asylum on our soil.

The Christian Church would have lost its soul and reason for existence if it did not maintain that divine law is above all human contingencies. And that divine law does not permit that families created by God shall be broken up, children separated from their mothers, the right of asylum and its compassion be unrecognized, the respect of the human person transgressed and beings without defense delivered to tragic fates.

The Church demands of the faithful to bend with the compassion of the good before the distress of those who suffer

and to intercede without pause before God, who alone can deliver us from all ills.

JULES GERARD SALIÈGE

French ecclesiastic, Archbishop of Toulouse. When, at the end of the summer of 1942, the Jewish refugees in France were brutally gathered and deported, Christian leaders in both the occupied and unoccupied zones of France protested vigorously to Marshal Pétain. Archbishop Saliège sent out the following pastoral letter to be read "without comment" in all pulpits. See the eloquent commentary on it by the American Unitarian clergyman and newspaper columnist, Dilworth Lupton (1883-), in the *Cleveland Press*, Sept. 23, 1942, and the several protests against Vichy's treatment of Jews in *Contemporary Jewish Record*, December 1942, pp. 645 ff.

THESE JEWS ARE MEN

There is a Christian morality, there is a human morality, that impose duties and confer rights. These duties and these rights derive from the very nature of man. They may be violated. No mortal has power to suppress them.

That children, women, men, fathers, mothers should be treated as a wretched herd, that members of the same family should be separated from one another and embarked for unknown destinations, was a sad spectacle reserved for our times to see.

Why does the right of asylum no longer exist in our churches? Why are we a vanquished people? Lord have pity upon us! Our Lady, pray for France!

In our diocese moving scenes have been enacted in the camps of Noe and Recebedon. These Jews are men; these Jewesses are women; these aliens are men and women. All is not permissible against them, against these men and women, against these fathers and mothers. They belong to mankind. They are our brethren as are so many others. No Christian can forget that.

France, beloved motherland, France, who preserves in the conscience of all children traditional respect for the human individual, chivalrous and generous France, I do not doubt that thou art not responsible for these errors.

FRANCIS J. McCONNELL

American author and clergyman, president of De Pauw University (1909-12) and of the Federal Council of the Churches of Christ (1929), Senior Bishop of the Methodist Church, 1871-
—From an address at the Madison Square Garden mass demonstration against Hitler atrocities, on July 21, 1942.

HUMAN VALUES

It is one of the ghastliest ironies of history that the Nazi fury should be directed toward the race which took the lead in establishing human values as supreme in the realm of social contacts. It is to the Jews that we owe the first steps, and they were long steps, toward the establishment of the conception that a man, his life and his character, are the supreme values to be emphasized on earth. The old Jewish prophets have this for their distinctiveness and their power, that they sought to interpret the divine in human terms and the human in divine terms. One of their greatest leaders denounced a nation for desecrating the tomb of a conquered king and burning his bones to dust, this because, no matter what the king himself may have been, his body was treated in an inhuman way since it had been the home of a human spirit. It is significant that when the aims of the Allies in the present war are reduced to their common denominator, they in one form or another stand for the worth of men as men. Inasmuch as this is true among all the Allies it is the inescapable duty of the Allies to resist to the utmost the persecution of the people who were at the beginning, and always have been, leaders in establishing this primary value in human society.

AMERICAN CATHOLIC BISHOPS

From a statement on "Victory and Peace," issued on November 14, 1942, in the name of all the Catholic Archbishops and Bishops of the United States by the members of the Administrative Board of the National Catholic Welfare Conference.

REVULSION AND HOPE

We feel a deep sense of revulsion against the cruel indignities heaped upon the Jews in conquered countries and upon defenseless peoples not of our faith.

We join with our brother Bishops in subjugated France in a statement attributed to them:

"Deeply moved by the mass arrests and maltreatment of Jews, we cannot stifle the cry of our conscience. In the name of humanity and Christian principles our voice is raised in favor of the imprescriptible rights of human nature."

We raise our voice in protest against despotic tyrants who have lost all sense of humanity by condemning thousands of innocent persons to death in subjugated countries as acts of reprisal; by placing thousands of innocent victims in concentration camps and by permitting unnumbered persons to die of starvation.

The war has brought to the fore conditions that have long been with us. The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected.

X.

THE GOSPEL OF HATRED

Why do heathens rage,
And nations imagine vain things? — Psalm 2.1.

1. GERMAN NOTABLES: National Disgrace.
2. PRINCE OTTO VON BISMARCK: Against Anti-Semitism.
3. JOHANN JOSEPH IGNAZ VON DÖLLINGER: Labor and Love.
4. LOUIS KOSSUTH: Immoral and Stupid.
5. AUGUST TREFORT: Spiritual Sickness.
6. SIR WILLIAM OSLER: Jewish Physicians.
7. CARL VOGT; The Jewish Question.
8. VLADIMIR SOLOVIEV: Christian Conscience.
9. THEODOR MOMMSEN: A Fell Epidemic.
10. HERMANN NOTHNAGEL: The Essence of Evil.
11. HERMANN BAHR: Morphine for the Masses.
12. THEODOR BARTH: JUNKER SOCIALISM.
13. BJÖRNSTJERNE BJÖRNSSON: Anti-Capitalism.
14. MORITZ VON EGIDY: An Un-Christian Mentality.
15. PRINCE HEINRICH ZU SCHOENEICH-CAROLATH: A Social
Menace.
16. JOHN HENRY MACKAY: Irrational Men.
17. JULES FRANÇOIS SIMON: Anti-Semites in France.
18. TIMOTHY MICHAEL HEALY: Ireland and the Jews.
19. PAUL JANSON: The Outrage of the Times.
20. *The London Spectator*: The Future of France.
21. Anatole Leroy-Beaulieu: Anti-Semitism Divides France.
22. MARK TWAIN: The Envy of Pigmy Minds.
23. THEODORE ROOSEVELT: A Jewish Patrol.

24. WILLIAM HOWARD TAFT: Anti-Semitism in the United States.
25. AMERICAN NOTABLES: A Christian Protest.
26. VISCOUNTESS SNOWDEN: Concerning the Jews.
27. DAVID LLOYD GEORGE: A Wretched Indulgence.
28. JOHN CARDINAL CSERNOCH: Anti-Semitism in Hungary.
29. ABBÉ ERNEST DIMNET: Intolerance.
30. JOSEPH STALIN: A Survival of Cannibalism.
31. GRAND DUKE ALEXANDER: The Education of a Grand Duke.
32. HARRY ELMER BARNES: The Resurgence of Anti-Semitism
since the World War.
33. FRANCIS XAVIER SALDA: A Barbarian Legacy.
34. GABRIELA MISTRAL: The Pretences of Anti-Semitism.
35. HAVELOCK ELLIS: The Jewish Question.
36. WITWATERSRAND CHURCH COUNCIL: Resolutions.
37. DIEGO RIVERA: The Fallacies of Anti-Semitism.
38. *Time and Tide*: Anti-Semitism — A World Danger.
39. POPE PIUS XI: The Sacrifice of Abraham.
40. FEDERAL COUNCIL OF CHURCHES: The Christian Attitude.
41. NICHOLAS A. BERDYAEV: Christianity and Anti-Semitism.
42. *The Protestant Digest*: A Protestant Declaration.



DONATELLO — Judith



VERROCCHIO — David

GERMAN NOTABLES

Public Declaration issued on November 12, 1880, by 76 of the leading business and professional men of Berlin, among them Droysen and Mommsen, historians; Gneist, jurist; Kirchhoff and Werner Siemens, physicists; Virchow, physician; five members of the Royal Academy of Sciences, the Rector of the University of Berlin, and the Mayor of Berlin.

The designation of anti-Semitism as a "disgrace" was also made by Emperor Frederick III of Germany (1831-1888), in a conversation with Councillor Magnus, confirmed in letters of von Stosch, Dr. Gumbiner, and G. von Bunsen, which were published by the Magnus family and referred to in Margaretha von Poschinger, *Kaiser Friedrich in neuer quellenmässiger Darstellung*, v. 3, Berlin 1900, p. 287. The Emperor's aversion to anti-Semitism was in full harmony with his general liberalism, which however did not lead to practical results, for his reign lasted only 99 days.

NATIONAL DISGRACE

Ardent struggles welded our fatherland into a mighty and aspiring empire. This union was achieved because the sense of imperative solidarity became dominant in the consciousness of the German people, and it subdued the differences of race and religion which had riven our nation as no other. To make fellow-citizens suffer because of such distinctions is unjust and ignoble, and it injures especially those who honestly and earnestly endeavor to discard peculiarities for the sake of a genuine national assimilation. They feel themselves betrayed by those with whom they had presumably striven for similar aims. Thus is obstructed that which still is the common goal: the leveling of all contrasts, survivals of a former age, that have obtained within the German nation.

In an unexpected and most disgraceful manner, race

hatred and medieval fanaticism are now being revived in various places, particularly in the larger cities of the empire, and directed against our Jewish fellow-citizens. How many of them have brought prosperity and honor to the fatherland through their industry and talent in commerce and trade, in the arts and sciences, is forgotten. The demand of law and of decency that all Germans be equal in their rights and duties is flouted. The accomplishment of this equality depends not on the tribunals alone but on the conscience of every single citizen.

The revival of an old madness threatens, like a contagious disease, to poison the civic and communal, social and family relations between Christians and Jews which have been moulded on the basis of tolerance. Although the leaders of this movement today preach envy and jealousy only in the abstract, the masses will not fail to draw practical conclusions from such idle talk. The heritage of Lessing is being tampered with by men who should proclaim from pulpit and platform that our culture will surmount the isolation of that race which once gave to the world the adoration of the one God. Already the cry is heard for discriminatory laws and for the exclusion of Jews from this and that profession, vocation and position of distinction and trust. How long will it take for the mob to join in this cry?

It is still time to oppose this turmoil and to prevent national disgrace. The artificially fanned passion may still be broken by the resistance of rational men. We call upon Christians of all parties, for whom religion is the joyous gospel of peace. We call upon all Germans who have at heart the idealistic legacy of their great princes, thinkers and poets. Defend through public declaration and quiet instruction the basis of our common life: respect for all

denominations, equal rights, equal opportunities in competition, equal recognition for excellence of effort by Christians and Jews.

PRINCE OTTO VON BISMARCK

Prussian statesman, founder of the German Empire, 1815-1898. There is a considerable literature on Bismarck's relationship to the Jews. The young Junker is quoted as the authority for anti-Jewish remarks, while the mature statesman is referred to for strong denunciations of anti-Semitism as a merely negative movement, based on envy and injustice. The material is collected in Otto Jöhlinger, *Bismarck und die Juden*, Berlin, D. Reimer, 1921. See Simon Wolf, *The American Jew as Patriot, Soldier and Citizen*, Philadelphia, Levytype Co., 1895, p. 503, for an excerpt from his address in the Prussian Landtag in 1871, when he said, "I have found that it is the [Jews] particularly who are most distinguished by their special intelligence and capacity for administrative functions." —The following quotation is his reply to a question of Moritz Behrend in 1880, as to whether he was in agreement with anti-Semitism, in Jöhlinger, p. 79.

AGAINST ANTI-SEMITISM

Nothing can be more incorrect. I absolutely disapprove of this campaign against Jews, whether it be waged on grounds of religious or of racial differences. By similar reasoning, one might some day wish to attack Germans of Polish or of French descent, claiming that they are not Germans. That Jews prefer to engage in trade is, of course, a matter of personal predilection; and it may well be explained by their former exclusion from other vocations. But surely this does not justify us in making inciting remarks about their wealth, which remarks I find altogether objectionable because they lead to envy and jealousy. I shall never agree to have the constitutionally accorded rights of the Jews curtailed in any wise. The spiritual organization of the Jews makes them generally inclined to be critical,

hence they appear usually allied with the Opposition; but I do not differentiate between Christian and Jewish political opponents.

JOHANN JOSEPH IGNAZ von DÖLLINGER

German Catholic theologian, leader of the opposition, in 1869, to the dogma of papal infallibility, 1799–1890. He dedicated much of his scholarly work to the subject of Judaism (*The Gentile and the Jew in the Courts of the Temple of Christ* [1857], tr. N. Darnell, 2nd ed., London, Gibbings & Co., 1906), and in an address, *Die Juden in Europa*, delivered in Munich on July 25, 1881, he urged the complete emancipation of the Jews. —“The Jews in Europe,” in *Studies in European History; being Academic Addresses*, tr. Margaret Warre, London, J. Murray, 1890, pp. 225 f., 242.

LABOR AND LOVE

The Jews had always been an industrious people. So long as they formed a polity of their own, agriculture, horticulture and handicrafts had been their prevailing employments. Palestine had become under their hands one of the best cultivated and most fruitful countries of the earth

There is one thing which the movers in the so-called anti-Semitic agitation of today should not forget, viz. that hatred and contempt are feelings sad and unprofitable for those who nourish them, torturing and embittering to the objects of them. Sad is it when, to use a Scriptural phrase, “One deep calleth another!” Let our motto ever continue to be the saying of Antigone of Sophocles:

I was made for fellowship in love,
Not fellowship in hate.

LOUIS KOSSUTH

Hungarian patriot, 1802–1894. He “fought in the front ranks for the emancipation of the Jews,” to quote his son, Ferencz,

and lifted his voice and pen against anti-Semitism, as in his eloquent letter to Ignacz Helfy for the Independence Party convention on Oct. 15, 1882 (*Iratat*, Budapest, 1902, v. 9, pp. 525-28). —*Pesti Naplo*, Sept. 4, 1883.

IMMORAL AND STUPID

I have never discriminated between men on account of race, language or religion, and I shall never resort to such discrimination. As for the anti-Semitic agitation, I feel ashamed of it as a son of the nineteenth century, injured by it as a Hungarian, and I condemn it as a patriot. I condemn it because, with respect to the prevailing social and economic evils, it misrepresents symptoms for causes, and, as if it had entered some sinister foreign service to hinder the welfare of our country, it diverts the attention from the investigation of real motives. I condemn it because it serves no useful practical purpose at all. I cannot conceive that any thoughtful Hungarian would be stupid enough to agree with the agitators that the "nullification of the emancipation," and even the expulsion from the country of six, seven hundred thousand men would be possible in Europe in the nineteenth century, even if the idea were not a monstrosity from the moral standpoint. I condemn it because the agitators, through their provocations, can only help to achieve that of which they complain, the segregation of the Jews and their work to the harm of others, for persecution must inevitably drive the victims to solidarity.

AUGUST TREFORT

Hungarian statesman, 1817-1888. —From an address delivered in the Hungarian Diet on June 22, 1884.

SPIRITUAL SICKNESS

Anti-Semitism is a disease of the spirit. It is not directed primarily against race or religion: these serve merely as

pretexts. Its aim is revolution and Socialism, or rather Communism. It menaces wealth and property. It begins with the poor Jewish tavern-keeper in the village, and bores its way up to the prince.

SIR WILLIAM OSLER

Canadian physician and educator, 1849–1919. This most distinguished scientist cherished a deep appreciation of the Jewish contribution to medicine. See his "Israel and Medicine" in the *Canadian Medical Association Journal*, August 1914, and the *Menorah Journal*, June 1915. —Conclusion of an open letter, written from Berlin and published in *Canada Medical and Surgical Journal*, July 1884, v. 12, pp. 721–8, reprinted in Harvey Cushman, *The Life of Sir William Osler*, Oxford, Clarendon Press, 1925, v. 1, p. 214 f.

JEWISH PHYSICIANS

The modern "*hep, hep, hep*" shrieked in Berlin for some years past has by no means died out, and to judge from the tone of several of the papers devoted to the Jewish question there are not wanting some who would gladly revert to the plan adopted on the Nile some thousands of years ago for solving the Malthusian problem of Semitic increase. Doubtless there were then, as now, noisy agitators — prototypes of the Parson Stöcker — who clamored for the hard laws which ultimately prevailed, and for the taskmasters, whose example so many Gentile generations have willingly followed, of demanding, where they safely could, bricks without straw of their Israelitish brethren. Should another Moses arise and preach a Semitic exodus from Germany, and should he prevail, they would leave the land impoverished far more than was ancient Egypt by the loss of the "jewels of gold and jewels of silver" of which the people were "spoiled." To say nothing of the material wealth — enough to buy Palestine over and over again from the Turk — there is not a profession which would not suffer the serious loss

of many of its most brilliant ornaments and in none more so than in our own. I hope to be able to get the data with reference to the exact number of professors and docents of Hebrew extraction in the German Medical Faculties. The number is very great, and of those I know their positions have been won by hard and honorable work; but I fear that, as I hear has already been the case, the present agitation will help to make the attainment of university professorships additionally difficult. One cannot but notice here, in any assembly of doctors, the strong Semitic element; at the local societies and at the German Congress of Physicians it was particularly noticeable, and the same holds good in any collection of students. All honor to them!

CARL VOGT

German zoölogist, follower of Darwin, political refugee in Switzerland, 1817-1895. See his essay, *Die Antisemiten-Frage*, tr. into Hebrew under the title *Dibre Pi Hakam*, by Samuel Philipp, Lemberg, Karl Budweiser, 1881. —The quotation is from I. Singer, p. 104.

THE JEWISH QUESTION

In my opinion, the core of this entire question resides not in the domain of religion, but in the instinctive hatred of the incompetent for the competent, of the poor for the rich, of the sluggish for the active.

VLADIMIR SOLOVIEV

Russian philosopher and poet, 1853-1900. He defended the Jew in many of his utterances; see *The Shield*, p. 155 f., Scholz, p. 153 ff. His father, the historian Serge Soloviev, joined a group of 147 distinguished Russian authors in 1858 in protest against an anonymous anti-Jewish article which had appeared in V. Sotov's *Illustrazia*, No. 35; see *Russki Vestnik*, 1858, No. 21. Vladimir Soloviev followed this example in 1890, when he led a group of the foremost Russian scientists and authors in

"A Declaration Against Anti-Semitism," which failed to obtain the approval of the Czarist censor but was published in foreign capitals; see *Börsen-Courier*, Berlin, Dec. 16, 1890; V. G. Korolenko's article on it, written in 1909, in his *Polnoe Sobranie Sochineni*, Petrograd, A. F. Marks, 1914, v. 9, p. 257 ff.; Leo Errera, *The Russian Jews*, tr. Bella Löwy, London, 1894, p. 20; Scholz, p. 241 ff. —From a selection q. in Faywel Goetz, *Der Philosoph W. Solowieff und das Judentum*, Riga, 1927, p. 37 f.

CHRISTIAN CONSCIENCE

I do not deny that I am intensely interested in the destiny of the Jewish people, because it is highly interesting in itself and instructive in many respects. But, I am accused of siding occasionally with the Jews! Yes, but unfortunately not as often as I, a Christian and a Slav, should side with them. As a Christian, I perceive that I am deeply indebted to Judaism. Was not my Savior after the flesh a Jew? The prophets and apostles, too, were Jews. The foundation stone, the basis, of a universal church was taken from the house of Israel. And as a Slav, I feel that I bear a great and heavy guilt against Jewry, and that I should pay for it with whatever ransom I may.

The Jewish question is essentially a question of righteousness and justice. Justice is trampled under foot in the person of the Jew, for the persecution to which he is subjected is without the slightest justification. The charges levelled against him by the anti-Semites cannot stand the most indulgent criticism. They are nothing but vicious lies.

THEODOR MOMMSEN

German historian, 1903 recipient of the Nobel Prize for literature, 1817-1903. When in 1879, Heinrich von Treitschke published the anti-Semitic pamphlet, *Ein Wort über unser Judentum*, and modern German anti-Semitism thus received for the first time the support of a scholar, Mommsen, dean of German historians, refuted Treitschke's arguments in his essay,

Auch ein Wort über unser Judentum (Reden und Aufsätze, Berlin, 1905, pp. 410-424). In 1891, when the news reached Berlin of the renewed persecution of Jews in Russia, Mommsen went at an early hour in the morning to consult with his friends as to what immediate steps should be taken. He was a founder of the *Verein zur Abwehr des Antisemitismus* and poured grim satire on the discovery of the "Germanic Adam." —The following three quotations are taken respectively from a letter of June 9, 1892 (*AH*, p. 512 f.), from his reply to Bahr (p. 28 f.), and from an interview in 1896 (q. *Jewish Chronicle*, London, Nov. 13, 1903, p. 8).

A FELL EPIDEMIC

I am of the opinion that the misfortune of anti-Semitism is an organic prejudice of our nation, which cannot be cured but may be outgrown with the advancing humanization of the Germans Meanwhile it is quite fitting that the gross forgeries and distortions of the anti-Semites be answered in detail

Again and again I have protested against the disgrace which is called anti-Semitism. But it is useless, in vain. Our arguments are always logical and ethical, but no anti-Semite will listen to these. They only listen to their own malignant instincts. They are deaf to reason, right, or morality

The anti-Semitic movement is direful and incomprehensible as some fell epidemic. We must wait till the poison has spent itself, till the people, sound at bottom, throw off the foul stuff which now infects them. But in one way we may perhaps accelerate a return to health. Individuals are not listened to; but an international protest, signed in every country by all men of name and fame and character, may be productive of good. At all events, such a document would vindicate our honor in the eyes of our grandchildren, would prove to them that in all nations the good had repudiated the disgrace of our age.

HERMANN NOTHNAGEL

Austrian physician, founder of the Vienna Medical School, 1841-1905. —From an address delivered on October 13, 1892.

THE ESSENCE OF EVIL

The sad and disgraceful events, which are the immediate cause for our meeting today, have been designated as anti-Semitic excesses. They are nothing of the kind. Anti-Semitism commits no excesses. It is in itself an excess. It is an outrage against morality, against justice, against humanity. The man who is shocked by these events does not really understand the nature of anti-Semitism. It is in its very essence an evil, and can only beget evil. Each of the foregoing episodes *had* to happen. Be not deceived, gentlemen! Should the perpetrators of these wrongs win the upper hand, the guardian angel of mankind would have to hide his face in sorrow, for they would change into frightful deeds what until now have been only words.

HERMANN BAHR

Austrian dramatist and critic, 1863-1934. —From his conclusion to *Der Antisemitismus, Ein internationales Interview*, Berlin, S. Fischer, 1894, p. 214 f. The title is his phrase, p. 2.

MORPHINE FOR THE MASSES

I found the problem different in each country. German anti-Semitism is reactionary, the revolt of the lower classes against the industrial evolution, of traditionalist virtue against modernist freedom. Parisian anti-Semitism is revolutionary, a protest against the accumulation of wealth and the rule of the rich, utilizing the Jew merely as a convenient and effective example of the capitalist. In Spain, England, Scandinavia, there are no anti-Semites. In Belgium, there is only one.

All sorts of arguments are adduced for and against anti-Semitism, but these appear to be without force. My supposition has been confirmed that it is the result of a peculiar state of nerves rather than an expression of hysterical lust. Many crave the excitement of passion, storminess and intoxication of spirit; and because they do not find in these forsaken times a great love, they sip the narcotics of hate. It is but necessary to find for them an ideal.

THEODOR BARTH

German liberal political leader and editor, 1849-1909. —Bahr, p. 12 f., tr. A. K. Greenwood, "Against Race Madness Fifty Years Ago," in the *Jewish Digest*, December 1940, p. 56.

JUNKER SOCIALISM

Anti-Semitism is a kind of Socialism of the Junkers, by the Junkers, for the Junkers. The national and religious prejudices are only a cloak. The Junker is being driven to desperation by the advance of industrialism. He is doomed because he is incompatible with the new economy. But he naturally does not give up without a struggle. He defends himself with every means at his disposal. He is desperately attempting to delay and restrain the new industrialism through the machinery of the State, by making the State distrustful of progress, by aligning it with the past rather than with the future. . . . It is natural that the Junkers should hate the Jews because, for them, the Jews are the symbol of the new era that means their end. They are inciting the people against the Jews because, by creating confusion and unrest among the masses in this manner, they can more easily obtain control of the State and direct it away from progress.

BJÖRNSTJERNE BJÖRNSEN

Norwegian poet, novelist, dramatist, editor, theatrical director, 1903 winner of Nobel Prize for literature, 1832-1910. —Bahr, p. 213.

ANTI-CAPITALISM

Continental anti-Semitism is misdirected hostility to capitalism.

MORITZ VON EGIDY

German officer, philosopher, and ethical culture leader, 1847-1898. —Bahr, p. 60.

AN UN-CHRISTIAN MENTALITY

So long as anti-Semitism maintains the wretched view that half a million human beings of a different race can oppress fifty millions of our brethren, so long will the healthy, vigorous, and right-minded person see in the whole movement only the expression of an un-Christian mentality that wishes to saddle its own guilt for our deplorable conditions upon a defenseless minority.

PRINCE HEINRICH ZU SCHOENEICH-CAROLATH

German soldier, scholar, and political leader, 1852-1920. —Bahr, p. 81-85.

A SOCIAL MENACE

I deplore it deeply that anti-Semitism stirs up questions and revives debates which have long since been settled for every enlightened person. Children of the same fatherland should not war on one another, and there must be no differentiation between them with respect to rights and duties. We demand of the Jews an equal love for the monarchy, an equal devotion to the welfare of the State, an

equal valor and self-sacrifice in times of need and distress — then we must not deny them equal rights. I shall therefore always oppose any attempt to restrict the Jews legally, and I shall combat the anti-Semitic movement as a great menace to our whole culture, for it threatens to throw us back into the era of intolerance Any exceptional position in the State as in society widens the gulf between compatriots. This is the aim and effect of anti-Semitism, and I therefore repudiate it in the interests of country as well as from the standpoint of humanity.

JOHN HENRY MACKAY

Scotch-Swiss poet and writer, "apostle of liberty," exponent of philosophical anarchism, 1864-. —Bahr, pp. 95, 98 f.

IRRATIONAL MEN

He who nowadays still quarrels about denomination or race, instead of fighting as a man for humanity, stands self-condemned. Today there is only one single question, supplanting all others and determining everything: Freedom or Force

In general I have become accustomed to think of Europe as a dying land and Germany, Heavens! The Germans are always the last in matters of culture, but in that of universal stupidity they are always the first, as, for instance, in anti-Semitism. I have given up looking for reasonable people among them.

JULES FRANÇOIS SIMON

French Republican statesman and author, 1814-1896. —Bahr, p. 110 ff.

ANTI-SEMITES IN FRANCE

The anti-Semites! A turbid and confused party of many incompatible elements Thus we find among them the

old atheist Cluseret next to devout Drumont. A promiscuous crowd of reactionaries and revolutionaries. All enemies of the Republic in league together So, first [those] who follow old hereditary instincts against the Jews; and then the rebels, motivated by hatred against all order; and behind them, the large mass of all sorts of malcontents, duped by any new slogan. No wonder, that there is such a loud commotion abroad However . . . I do not believe that anti-Semitism has a future among us. It is so utterly contrary to the spirit of our people, that has always been tolerant and liberal. We are a *pays de tolérance, même d'indifférence*. We must not be deluded by the noise.

TIMOTHY MICHAEL HEALY

Irish political and nationalist leader, 1855–1931. —Bahr, p. 201 ff., tr. in the *Jewish Digest*, Dec. 1940, p. 58.

IRELAND AND THE JEWS

Ireland has no anti-Semitism and never has had. The Catholic Irish consider it an honor that, among them, the Jews have never been persecuted. The slight traces of anti-Semitism that have become noticeable of late have appeared only among the very lowest and most ignorant elements. Some of the Jews who came to this country from Russia go peddling through the rural districts, selling things to the farmers on credit, and occasionally there are court trials. During one of these trials, a judge who attained his position through political log-rolling, made the senseless remark that he would never trust a Jew.

This gave the British a chance to shame us as intolerant, religious fanatics and everything else. But one must not take the unreasoned words of one individual, spoken in anger, and charge a nation with them. The Irish people have respect and sympathy for the Jews. They admire the

incomparable and truly princely charity of the Jewish people who give millions where we give pennies. Every educated man in Ireland would be ashamed to say anything against the Jewish people or their religion. Of serious anti-Semitism there is none here or in England, and I hope the future will never bring it.

PAUL JANSON

Belgian orator, social reformer, member of the Chamber of Representatives, 1840-1913. —Bahr, p. 204 f.

THE OUTRAGE OF THE TIMES

We have no anti-Semitism We are amazed that such things as the French anti-Semites carry on should even be possible in this day and age, and we cannot understand it. I am personally a categorical opponent of any form of anti-Semitism. I find it disgraceful, unjust, shocking. To think that such occurrences as the persecution of the Russian Jews would take place in our century — it is the outrage of the times. But, as stated already, our country can boast of its utter absence. You will not find a symptom of any animosity to Jews even in our clerical party Freedom of conscience, toleration of other religions and respect for conviction are impregnable among us. These traits are so firmly and deeply rooted in our people, that no party would dare to introduce any anti-Semitic attempts.

THE LONDON SPECTATOR

From an article, dealing with the French atmosphere stimulated by the Dreyfus affair, "Is there to be a New St. Bartholomew?" in the issue of January 14, 1899.

THE FUTURE OF FRANCE

Even in a case like that of an anti-Semitic movement, which by its cruelty and wantonness causes a sort of *horror*

naturalis, it is as well to try to see the case of the other side and not to assume that there can be no defense. Why do so many Frenchmen hate the Jews? How is it possible that newspapers can be read that gloat over the prospect of Jewish corpses choking the sewers? What is it that has caused this outbreak of barbarous ferocity in a civilized nation? These are questions easier to ask than to answer. No doubt the Jews have come to the top in many professions — but then that can only be because the Jews have services to sell which Frenchmen as a whole consider worth buying. The Jews cannot give a man a great practice as a doctor or as an engineer. He gets his wealth by obliging Christians in some form or other No one can pretend that Jews in France have proved bad citizens in any real sense. They have not shirked service in the army. They have not avoided paying taxes. They have not attempted to undermine any of the institutions of the country. They have not as a class dealt any blows against public morality or public order. The Jew as a rule is a good son, a good father, a good husband and a good patriot — i. e., a man willing to stand or fall by the country in which he happens to be a citizen. As far, then, as we can see, the Jew is persecuted in France simply and solely because he is a Jew — and so a person about whom it is always safe to believe the worst. With such a prejudice it is of course useless to argue, but it is impossible not to take the anti-Semitic feeling in France into account when one is gauging the condition of that country and her prospects as a nation. We are quite aware that all France is not anti-Semite and that, indeed, the majority of Frenchmen have no wish to avenge themselves on Jews and Protestants. Unfortunately, however, there does exist a large section who take seriously, and sympathize with, the attacks on the Dreyfusards, the Semites, and the Huguenots. As long as that section exists,

and it is possible for men to talk of a new St. Bartholomew, how can we look upon the state of France without alarm and regret?

ANATOLE LEROY-BEAULIEU

French orientalist, historian, sociologist and educator, 1842-1912. In his *Israel Among the Nations* (1893), he advocated the emancipation of the Russian Jews, fought against French anti-Semitism as a form of atheistic revolutionary Socialism (*L'Anti-sémitisme*, 1897), and pleaded for justice to the Jew on the ground that "all the virtues that the Jews possess are their own, while their vices are largely due to persecution by Christian nations." —*Semaine Politique et Littéraire*, March 3, 1900.

ANTI-SEMITISM DIVIDES FRANCE

I beg you, as patriots, not to forget that the anti-Semites bear the responsibility for the crisis in France. It was anti-Semitism that launched the Dreyfus Affair and then gave it its acute character, striving from the first day to pervert it and envenom it, laboring to extend it until the trial of one man would become the trial of a whole people. Yet they became indignant when others, following their example, permitted themselves to make the same untrue generalizations against the General Staff and the Army.

In order to establish its ascendancy, this agent of discord, imported from Teutonic lands, did not even spare the power that makes for the cohesion of modern France, as if it had received from abroad the mission of dividing and demoralizing France. With a sacrilegious hand, it has not feared to tear the seamless coat of our national unity

Anti-Semitism has involved France again, perhaps for a long time, in the fruitless feuds of race and religion, France, that has been so greatly in need of religious peace and national harmony. In this noble Gallic land, but recently proud to personify before the whole world the ideas of

liberty and fraternity, in this land anti-Semitism has stirred up in the lower classes the impulse for violence and the fury of persecution, so much so that to a number of blind patriots it seems that all one needs to do to restore peace and honor to France is to proscribe the French and to sacrifice freedom.

MARK TWAIN

Samuel L. Clemens, American author and humorist, 1836–1910. He expressed his admiration of the Jews and his abhorrence of anti-Semitism in a brilliant and eloquent article, "Concerning the Jews," in *Harper's New Monthly Magazine*, Sept. 1899. See S. M. McCall, *Patriotism of the American Jew*, New York, Plymouth Press, 1924, p. 120 f.; Bernard De Voto, "Mark Twain About the Jews," in the *Jewish Frontier*, May 1939. —From a comment (in 1901), reported by Clara Clemens, *My Husband Gabrilowitsch*, New York, Harper & Bros., 1938, p. 15 f.

THE ENVY OF PIGMY MINDS

Envy of Jewish talents and brains has moved the Gentiles to behave like wild beasts toward a people in some respects their superior. England has been fair to the Jew and America also, generally speaking, but we cannot boast of being above race prejudice while we retain any sense of superiority to another race.

Even if the Jews have not all been geniuses, their general average of intelligence and intellectuality is far above our general average — and that is one of our reasons for wishing to drive them out of the higher forms of business and the professions. It is the swollen envy of pigmy minds — meanness, *injustice*.

In the case of the Negro it is of course very different. The majority of us do not like his features, or his color, and we forget to notice that his heart is often a damned sight better than ours.

THEODORE ROOSEVELT

American statesman and author, twenty-sixth President of the United States, Nobel Peace Prize winner, 1858-1919. —*Theodore Roosevelt, an Autobiography*, New York, Charles Scribner's Sons, 1922, p. 186 f.

A JEWISH PATROL

While I was Police Commissioner [1895], an anti-Semitic preacher from Berlin, Rector Ahlwardt, came over to New York to preach a crusade against the Jews. Many of the New York Jews were much excited and asked me to prevent him from speaking and not to give him police protection. This, I told them, was impossible; and if possible would have been undesirable because it would have made him a martyr. The proper thing to do was to make him ridiculous.

Accordingly I detailed for his protection a Jew sergeant and a score or two of Jew policemen. He made his harangue against the Jews under the active protection of some forty policemen, every one of them a Jew.

It was the most effective possible answer; and incidentally it was an object lesson to our people, whose greatest need is to learn that there must be no division by class hatred, whether this hatred be that of creed against creed, nationality against nationality, section against section, or men of one social or industrial condition against men of another social or industrial condition.

WILLIAM HOWARD TAFT

Twenty-seventh President of the United States, Chief Justice of the Supreme Court, 1857-1930. See his "Progressive World Struggle of the Jews for Civil Equality," in *National Geographic Magazine*, July 1919; and other addresses in Adolf Kraus, *Reminiscences and Comments*, Chicago, 1925, p. 190 ff. —From an address in 1920, in response to Henry Ford's circulation of the forged *Protocols of the Elders of Zion*.

ANTI-SEMITISM IN THE UNITED STATES

One of the chief causes of suffering and evil in the world today is race hatred, and any man who stimulates that hatred has much to answer for. . . .

Only recently has there appeared in this country an elaborate attack upon the Jews and a studied effort to create an anti-Semitic feeling and movement in the United States When we analyze the attack, when we consider the charges free from the interweaving of mere appeals to prejudice, when we look into the accusing generalizations without supporting evidence . . . when we consider the naked skeleton of the indictment and contemplate the conditions it foreshadows as a possible and probable historical development, it becomes a presentment utterly unworthy of credence

There is not the slightest ground for anti-Semitism among us. It is a vicious plant. It is a noxious weed that should be cut out. It has no place in free America, and the men who seek to introduce it should be condemned by public opinion.

AMERICAN NOTABLES

Statement issued in January 1921, in protest against the publication by Henry Ford's *Dearborn Independent* of the forged *Protocols of the Elders of Zion*. The Statement was drafted by John Spargo and signed by L. Abbot, Jane Addams, J. C. Agar, N. D. Baker, R. S. Baker, C. A. Beard, J. M. Beck, B. I. Bell, A. E. Bestor, A. J. Beveridge, W. E. B. DuBois, M. T. Boardman, E. Booth, Bishops B. and C. B. Brewster, J. R. Brackett, H. J. Bridges, W. J. Bryan, H. Bruere, N. M. Butler, B. Colby, A. B. and G. W. Coleman, P. D. Cravath, G. Creel, S. M. Crothers, R. F. Cutting, O. I. Dargan, C. Darrow, J. R. Day, H. S. Dennison, J. Duncan, E. R. Ely, C. P. Fagnani, W. H. P. Faunce, Dorothy C. Fisher, I. Fisher, J. Ford, R. B. Fosdick, Robert Frost, H. A. and J. R. Garfield, L. M. Garrison, J. P. Gavit, H. A. Gibbons, C. D. Gibson, F. H. Giddings, M. H.

Glynn, G. Gray, E. E. Hale, Gov. J. Hartness, Archbishop P. J. Hays, J. G. Hibben, John H. and Jesse H. Holmes, H. Holt, E. M. Hopkins, F. C. Howe, H. C. Ide, I. H. and Will Irwin, G. R. James, D. S. Jordan, W. W. Keen, P. U. Kellogg, W. S. Kendall, G. Kennan, H. C. King, D. P. Kingsley, W. P. Ladd, I. Landrith, F. K. Lane, R. Lansing, J. C. Lathrop, B. B. Lindsey, C. H. Levermore, F. Lynch, Mr. and Mrs. Edwin Markham, D. G. Mason, J. E. McAfee, J. F. McElwain, R. McFarland, A. R. Merriam, E. T. Meredith, J. F. Minturn, J. Moody, W. F. Morgan, C. C. Morrison, P. S. Moxom, J. F. Newton, Bishop D. J. and Wm. Cardinal O'Connell, M. B. O'Reilly, G. W. Pepper, L. F. Post, Theodore Roosevelt, C. E. Russell, J. G. Schurman, V. D. Scutter, S. Seabury, T. J. Shahan, C. M. Sheldon, E. E. Slosson, P. Slosson, R. E. Speer, C. Stelzle, P. M. Strayer, W. H. Taft, Marion Talbot, I. M. Tarbell, H. F. Ward, E. P. Wheeler, G. S. White, G. W. Wickersham, C. D. Williams, Woodrow Wilson, and Charles Zueblin.

A CHRISTIAN PROTEST

The undersigned, citizens of Gentile birth and Christian faith, view with profound regret and disapproval the appearance in this country of what is apparently an organized campaign of anti-Semitism, conducted in close conformity to, and co-operation with, similar campaigns in Europe. We regret exceedingly the publication of a number of books, pamphlets and newspaper articles designed to foster distrust and suspicion of our fellow-citizens of Jewish ancestry and faith — distrust and suspicion of their loyalty and their patriotism.

These publications, to which wide circulation is being given, are thus introducing into our national political life a new and dangerous spirit, one that is wholly at variance with our traditions and ideals and subversive of our system of government. American citizenship and American democracy are thus challenged and menaced. We protest against this organized campaign of prejudice and hatred, not only

because of its manifest injustice to those against whom it is directed, but also and especially, because we are convinced that it is wholly incompatible with loyal and intelligent American citizenship. The logical outcome of the success of such a campaign must necessarily be the division of our citizens along racial and religious lines, and, ultimately, the introduction of religious tests and qualifications to determine citizenship.

The loyalty and patriotism of our fellow citizens of the Jewish faith is equal to that of any part of our people and requires no defense at our hands. From the foundation of this Republic down to the recent World War, men and women of Jewish ancestry and faith have taken an honorable part in building up this great nation and maintaining its prestige and honor among the nations of the world. There is not the slightest justification, therefore, for a campaign of anti-Semitism in this country.

Anti-Semitism is almost invariably associated with lawlessness and with brutality and injustice. It is also invariably found closely intertwined with other sinister forces, particularly those which are corrupt, reactionary and oppressive.

We believe it should not be left to men and women of Jewish faith to fight this evil, but that it is in a very special sense the duty of citizens who are not Jews by ancestry or faith. We therefore make earnest protest against this vicious propaganda, and call upon our fellow citizens of Gentile birth and Christian faith to unite their efforts to ours to the end that it may be crushed. In particular, we call upon all those who are moulders of public opinion — the clergy and ministers of all Christian churches, publicists, teachers, editors and statesmen — to strike at this un-American and un-Christian agitation.

VISCOUNTESS SNOWDEN

Wife of Philip Snowden, English labor leader and authoress, 1881-. — *A Political Pilgrim in Europe*, New York, G. H. Doran Co., 1922, pp. 181-7.

CONCERNING THE JEWS

The outrageous anti-Jewish propaganda which is being conducted all over the world is a disgrace to our modern civilization It is astounding how many otherwise perfectly intelligent human beings believe Bolshevism to be an emanation from the Jewish brain. Trotsky is a Jew, Radek is a Jew, Zinoviev is a Jew, Balabanova is a Jew, Bela Kun is a Jew, therefore all Jews are Bolshevik and all Bolsheviks are Jews; which is absurd! As a matter of fact, only two out of the seventeen or eighteen members of the Bolshevik Cabinet at the time of the British Labor delegation's visit to Russia were Jews. The most commanding personality in Russia at this hour is not a Jew. He is, if anything distinctive, a Tartar.

"I like your book *Through Bolshevik Russia* very much indeed," has been said to me over and over again, "but you are too kind to the Bolsheviks. Surely you are aware that the whole Russian business is part of a Jewish conspiracy hatched in New York with the idea of getting possession of the whole world, in order that the Jews may be revenged upon mankind for the things they have suffered in every country since the beginning of the Christian era?"

"Rubbish," I have said with more force than politeness. "Surely you know that nursery-maids since the beginning of time have frightened little children with bogey stories of just this sort. Don't be a child;" this to a pale and agitated young man who accompanied me home from one of my meetings, and scarcely knew how to contain himself for horror of the thing he believed.

"But" he continued excitedly, "there's Trotsky in Russia, Bela Kun in Hungary, Adler in Austria, Shinwell on the Clyde; there was Liebknecht in Germany, Holst — — —"

"Stop, for Heaven's sake!" I interrupted. "Before you go any farther I want to tell you that I know personally both Shinwell and Adler. Shinwell is no more a Bolshevik than you are. The biggest Bolshevik in this country comes from South Wales and he is made of lath and plaster. A lion on the platform, he roars as gently as a sucking dove when negotiating with the employers. You need have no fear of him. I hear he has been found wanting by his fellow-Bolsheviks and his resignation has been called for. As for Adler, he is one of the most courageous of living men and has saved Austria from the Bolshevism that for a time captured Hungary. Liebknecht is not a Jew."

"Well, you can't deny that there are a million and a quarter Jews in New York and that the East End of London is full of them."

"But they are not necessarily Bolshevik," I replied "Some newspapers and many men and women have certainly allowed their judgment to be clouded by their prejudice over this question of Bolshevism. To associate Communism with the Jews is also as serviceable to their commercial jealousies as it is to their racial antagonisms. And Bolshevism is only the inevitable throw-up of four years of the most terrible war that ever was waged. I know people in Europe, men of wide culture and of high social standing, who actually profess to believe that it was not the German Kaiser, nor the Austrian Emperor, nor the Junkers, nor the militarists, nor the capitalists, nor the stupid, ignorant millions of deceived and tormented people who caused the war. It was the Jews! The whole wicked business was conceived in the Ghetto! Can raving anti-Semitism go farther?"

"But surely there must be something in it when such

people as you describe, men of good brain and fine character, hate the Jews? Why, the whole world is beginning to be up in arms against them. The whole world cannot be wrong. There is something in it."

"There is exactly this much in it and no more," I said, picking up a notorious anti-Semitic journal and reading slowly, "'De Valera's mother was an Irishwoman, and *judging from the wonderful organizing ability he possesses, his father must have been a Jew!*' What do you think of that for evidence? Judging from the wonderful organizing ability he possesses Mr. Lloyd George's father must have been a Jew; yet I am sure he was a very much respected Welsh Nonconformist. Judging from the wonderful organizing ability she possesses Miss Pankhurst's father must have been a Jew; yet I know he was a very much esteemed Gentile lawyer of Manchester. The thing is absurd."

Prejudice was too strong. He left me, unconvinced. But it is simply incredible how many sane people build up a case against a person or a race on evidence as worthless as that which I have just quoted

The fundamental facts of the controversy about the Jew are at least two: Firstly, the success of the Jew is due to good habits and an inherited gift of intellect. Secondly, the objectionable characteristics of the Jew are the direct consequence of persecution

DAVID LLOYD GEORGE

British statesman and Prime Minister, 1863-. As head of his Government at the conclusion of the First World War, he was instrumental in defending the rights of Jews. See his article, "What Has the Jew Done? A Review of the Tortures the Jews Have Suffered and a Defence in Their Behalf Against Slanders," in *Strand Magazine* of London, reprinted in *The American Hebrew*, December 23, 1938. —From *Zionism and Anti-Semitism: The Absurd Folly of Jew-Baiting*, New York, American Jewish Congress, 1923.

A WRETCHED INDULGENCE

Of all the bigotries that savage the human temper there is none so stupid as the anti-Semitic.

It has no basis in reason, it is not rooted in faith, it aspires to no ideal — it is just one of those dank and unwholesome weeds that grow in the morass of racial hatred.

How utterly devoid of reason it is may be gathered from the fact that it is almost confined to nations that worship the Jewish prophets and apostles and revere the national literature of the Hebrews as the only inspired message delivered by the Deity to mankind, and whose only hope of salvation rests on the precepts and promises of the great teachers of Judaism.

Still, in the sight of these fanatics Jews of today can do nothing right. If they are rich, they are birds of prey. If they are poor, they are vermin. If they are in favor of war, that is because they want to exploit the bloody feuds of Gentiles to their own profit. If they are anxious for peace, they are either instinctive cowards or traitors. If they give generously — and there are no more liberal givers than the Jews — they are doing it for some selfish purpose of their own. If they don't give — then what would one expect of a Jew?

If labor is oppressed by great capital, the greed of the Jew is held responsible. If labor revolts against capital as it did in Russia — the Jew is blamed for that also. If he lives in a strange land, he must be persecuted and pogrommed out of it. If he wants to go back to his own, he must be prevented . . .

The latest exhibition of this wretched indulgence is the agitation against settling poor Jews in the land their fathers made famous.

JOHN CARDINAL CSERNOCH

Primate of Hungary, 1852-1927. —From a declaration in *Pester Lloyd*, Jan. 2, 1925; q. in Luigi Luzzatti, *God in Freedom*, p. 519, by permission of The Macmillan Company, publishers.

ANTI-SEMITISM IN HUNGARY

I know no difference between men. A close friendship binds me to the Chief Rabbi of Budapest, a very worthy and wise man, for whom I avow the greatest esteem. There are honest and dishonest persons: this is the only difference that I recognize among men.

It is not true that the Catholic Church favors the anti-Semitic agitation I am watchful that the Hungarian clergy not only do not participate in it, but rather reprove it in the most decisive manner under all circumstances

From the height of this age-old seat of Christianity, I cry to the authors of these so scandalous acts that they are men without law and without faith, who cannot claim the title of Christians, nor yet be worthy of the quality of human beings.

ABBÉ ERNEST DIMNET

French author, lecturer, canon of Cambrai Cathedral, 1866-. —From an interview with M. S. Steinglass, in *The Jewish Standard*, Toronto, January 2, 1931, p. 844 f.

INTOLERANCE

It is remarkable and very dangerous that anti-Semitism is being justified by economic necessity. This situation provides the prejudiced with a formidable weapon. It is a weapon which unfortunately reinforces the thinning prejudice of a religious origin. You might look upon it as a class war, a war of the unsuccessful commercial and industrial groups against the Jew, who has discovered the secret of business. Its spread through Europe is speeded

by an economic crisis, when the hysteria of want strikes out blindly against any scapegoat.

I was greatly surprised to hear that even America is not entirely free of religious-economic conflict. I have been told that Jews are discriminated against in the selection of employees, and that they fear a concerted attack by non-Jews to wrest whatever economic power they have from them. It is truly amazing. Incredible!

I'm in favor of anything that will bring the various creeds together. When men are ignorant of one another's ways, they imagine all manner of extraordinary things. It's only when they get together that they find that they have a surprising number of points in common.

JOSEPH STALIN

Russian revolutionary leader, successor of Lenin as active head of the U. S. S. R., chairman of the Council of People's Commissars, 1879-. —From a reply given on January 12, 1931, to an enquiry made by the Jewish Telegraphic Agency of America.

A SURVIVAL OF CANNIBALISM

National and race chauvinism is a survival of the man-eating ethics characteristic of the period of cannibalism. Anti-Semitism, as an extreme form of race chauvinism, is the most dangerous survival of cannibalism. Anti-Semitism benefits the exploiters, for it serves as a lightning conductor to divert from capitalism the blows of the toilers. Anti-Semitism is dangerous for the toilers, for it is a false track which diverts them from the proper road and leads them into the jungle. Hence Communists, as consistent internationalists, cannot but be irreconcilable and bitter enemies of anti-Semitism. In the U. S. S. R. anti-Semitism is strictly prosecuted as a phenomenon hostile to the Soviet system. According to the laws of the U. S. S. R. active anti-Semites are punished with death.

GRAND DUKE ALEXANDER

Russian military leader, brother-in-law of the last Czar, Commander-in-Chief of the Russian air forces in the World War, 1866-1933. —*Once A Grand Duke*, New York, Farrar & Rinehart, 1932, p. 90 ff.

THE EDUCATION OF A GRAND DUKE

It was not my fault that I hated the Jews, the Poles, the Swedes, the Germans, the British and the French. I blame the Greek Orthodox Church and the monstrous doctrine of official patriotism — beaten into me by twelve years of study

Until I came into my first contact with the church, the word "Jew" signified for me an old smiling man who delivered . . . poultry at our palace in Tiflis. I felt a genuine sympathy for the kind expression of his wrinkled bearded face and could not believe that he traced his ancestry straight to Judas. But my reverend teacher persisted in his daily descriptions of the sufferings of Christ! He played on my childish imagination and succeeded in making me see a murderer and a torturer in every worshiper of Jehovah. My timid attempts at quoting the Sermon on the Mount were waved aside with impatience. "Yes, Christ did advise our loving our enemies," said Father Titoff, "but that should not affect our views of the Jews!". . . I had to employ much greater efforts in extracting the roots of a general xenophobia firmly implanted in my soul by my teachers of Russian history The world was full of my "enemies." The official conception of patriotism demanded my keeping the fires of hatred burning constantly.

HARRY ELMER BARNES

American educator and author, 1889-. —From the final chapter of his article, "Hitler's Revival of Anti-Semitism," in the *New York World Telegram*, April 1, 1933.

THE RESURGENCE OF ANTI-SEMITISM SINCE THE WORLD WAR

What has been the cause of this revival of anti-Semitism in a supposedly civilized era?

In the first place, we have the extremely prevalent myth that the international Jew bankers, in collusion with the European Free Masons, plotted the World War in order to destroy the national state and the Christian religion. England is represented as having acted as the cat's paw for those two groups. . . . The [Jews] are held to be primarily responsible for a war which brought terrible calamities to Germany. Hitler, in his present campaign, makes use of this myth

Another important item in the current anti-Semitic complex has been the elaborate international propaganda of Russian reactionaries against the Bolsheviks. Bolshevism has been represented as a Jewish product, making use of the fact that the Russian Communists derive their doctrines from Karl Marx and that several of the Russian Communist leaders have been Jews

In the United States, Henry Ford, smarting under the enmity of Wall Street, was particularly impressed by the menace of Jewish capitalism. His *Dearborn Independent* was the chief organ of anti-Semitism in the United States. Ford later repudiated his charges against the Jews.

In Poland and Rumania nationalism and economic jealousy had been the dominant factors. The Poles have desired to seize the control of business and finance from the Jewish middle class. They apparently have hoped to drive the Jews into desperation and then exploit the Red bogey against them. Rumania has continued the old pre-war disabilities and persecutions. Even Great Britain, at first definitely committed to the support of the Jewish plan to

rehabilitate Palestine, has more recently let the Jews down very badly in this territory.

In spite of the recrudescence of anti-Jewish barbarism in our day, all bases for bigotry on the part of either Jew or Gentile have evaporated in the light of the most elementary scientific and historical facts A tolerant policy of live-and-let-live is dictated by both sense and science. We may hope for a new era of urbanity and good-will in which the best in both Christianity and Judaism will be merged for the benefit of all.

FRANCIS XAVIER SALDA

Czech poet, dramatist, novelist and literary critic, 1867-1938. See his essay, "Greek Genius and Jewish Genius," in *Central European Observer*, 1942, reprinted in the *Jewish Spectator*, June 1942. —From a letter, dated October 3, 1933.

A BARBARIAN LEGACY

Anti-Semitism is rooted in racial prejudice and is exploited for political and economic ends. . . .

Anti-Semitism began in Rome where the people, devoted to a polytheistic and cosmopolitan civilization, despised the Judaic genius which was monotheistic, non-plastic and therefore strictly nationalistic at the time Christianity was in medieval times but the heir of Rome with respect to anti-Semitism, and must now be liberated from it in its own interest.

I combat and condemn it wherever and whenever I meet with it. It has never become a political program in Czechoslovakia, yet we find it from time to time as a latent mood of the people. To counteract it, we need political and religious enlightenment. We need to present anti-Semitism for what it is, a barbarian, an un-Christian, yea, an anti-Christian manifestation.

GABRIELA MISTRAL

Lucila Gody de Alcayaga, foremost Chilean poet, educator and diplomat, secretary of the Institute of Intellectual Cooperation of the League of Nations, consul in Madrid and Lisbon, 1889-. In a brilliant article on the Jews, which appeared in the leading South-American newspapers in July 1935, Gabriela Mistral laid bare the utter hypocrisy, the dark irrationality, and the enormous wickedness of anti-Semites. —From *El Tiempo* of Bogotá, Colombia, July 1935.

THE PRETENCES OF ANTI-SEMITISM

Look clearly at this persecution of Jews, especially in the over-cautious countries. It is but an aspect of the European hatred of the Asiatic. Henri Massis, like Charles Maurras and his followers, hate with an intense hatred the oriental currents in occidental culture. The very talented and the clever (Maurras and Massis, respectively) do not want to consider, or else they know it well and keep it to themselves, that if they start to erase all that is oriental in European thought, the great matron will soon be naked before them.

Europe suckled from the Greek lioness, whose tendons were Asiatic, and from the Roman wolf, that noble hybrid begotten of the first. Later she ate heartily of a broad Christianity, oriental food if there be any such and which, if it were deorientalized, would be left without any mysticism, mere dry bone, moralistic lime, of the police type . . .

We will not follow them on their Satanic adventure. On the coast of our continent there is more Asiatic flesh than we suspect, and the Latin American mestizo who knows it not has everything to learn from its intimate geology. As for the pure white portion of our nations, Spanish or Italian, the oriental contribution of blood and culture may be more submerged, but there is enough of it for us not to be buffeted about with gusts of revulsion and anger. Many have Asia begin in Greece, but others know that it begins in . . . Sicily, or in Venice, or in Morroco . . .

The reason, which was never reasonable, for the repudiation of the Jew on account of his religion, alleged to be in opposition to ours, is now invalidated as a fraud. Those were no doubt the medieval times when Gentiles, red, black, or pure white, carried their religion, as they carried their skeletons, in their whole being. But now . . . A great relaxation in faith has come, especially among occidentals. And the average Jew is as much against the supernatural as the pseudo-Christian, as icily rationalistic as Spencer and his followers in the sparkless, stony literature . . .

Let us bear in mind that this levelling of the Hebrew came from contact with us, who, by dint of a positivistic universalism, of a collective life without moral stirrings, and of a stupid disdain of the supernatural theme in our culture, broke from the tremendous temperamental and spiritual moorings. We blew our fetid breath of materialism on him and brought him close to the side of our negating ice-bar. The long, slow and odious task of the science and literature of Japhet fulfilled by the God-intoxicated Shem. . . .

And yet . . . page carefully through European or North American culture, look carefully into philosophy or literature, and you will find a curious phenomenon: the man who upholds some spiritual beam in thought or art reveals, when we touch him, the Jewish fiber. His name is Henri Bergson, a stubborn soul, or Stefan Zweig, who follows the religious vistas in the lives of heroes, or Romain Rolland, the mediator for Asia in Europe.

HAVELOCK ELLIS

English physician, scientist, editor and social reformer, 1859-1939. —From "The Jewish Question," in *Questions of Our Day*, New York, Vanguard Press, 1936, pp. 37-40.

THE JEWISH QUESTION

For me indeed there has never been any Jewish question. The background from which I come had no Jewish element, save indeed the Bible, which for me is Jewish throughout and has an importance I would never belittle.

Even in later life when I have gained many friends who are Jews, and experienced in large measure those qualities of generosity and receptivity which often mark the Jew, I have been conscious of no Jewish problem. Myself English in the narrowest sense, the Jew is not more alien to me than the Cornishman or the Irishman, or even many so-called Englishmen, often less so

Misoneism, the hatred of novelty, was the name old Lombroso (who happened to be a Jew) gave to a characteristic of mankind in all lands and ages. What is new and superior — for if it is not superior it is not worth hating — always arouses suspicion and dislike. Not even the best-endowed nations are free from this tendency. Even the Greeks persecuted, imprisoned, exiled, or slew the creators of their own "modern culture," whom now that they are no longer new we all revere. Even the Jews themselves exhibited the same spirit; the ancient story of Jesus is still remembered, and the more recent story of Spinoza.

We see how the matter stands in Germany. "Modern culture" there — it is a familiar fact in the records of science and medicine and literature and music — is represented by Jews in a proportion altogether in excess to their numbers in the general population. This is shown by all the tests that can be applied. Meyerson and Goldberg [*The German Jew: His Share in Modern Culture*] may not be counted impartial witnesses, but they present the situation fairly. They might choose as their text the words of Renan: "The enemies of Jewry are for the most part the enemies of the modern spirit."

All sorts of reasons are assigned for hostility to the Jews. They are not always baseless, and Jews themselves are often prepared to find Jews objectionable. But those reasons remain side-issues beside the central fact.

The result, of course, is that those who seek to injure the Jews in the end only injure themselves and benefit the world. We may think of Louis XIV, by the Revocation of the Edict of Nantes impoverishing France of much of her best blood, to enrich neighboring countries with Huguenots who in the end had no cause to regret their exile. So I expect to see the Jews still carrying on successfully, much as they have any time during the past three thousand years

Looking broadly at the matter, even with but a small knowledge of human nature, it is easy to account for anti-Semitism. The four thinkers to whom, above all others, we owe the development of the modern spirit have been Jews: Marx, Bergson, Freud, and Einstein.

WITWATERSRAND CHURCH COUNCIL

The Witwatersrand Church Council, representing the Anglican, Dutch Reformed, Baptist, Methodist, Presbyterian and Congregational Churches and other Christian denominations of the Witwatersrand, in the Union of South Africa, passed the following resolutions at a meeting held in Johannesburg on February 9, 1937.

RESOLUTIONS

The Witwatersrand Church Council, believing that all attitudes and actions based on race prejudice are contrary to the spirit of Christ, and that propaganda which appeals to race prejudice, through sweeping generalizations against a race as a whole, is dangerous, not only to the race so discriminated against, but to the harmony and well-being of the country as a whole, deprecates in the strongest terms the

anti-Semitic propaganda which is being disseminated through certain channels in South Africa.

The Council considers that the Christian Churches of South Africa should exercise a restraining influence against the spread of such propaganda. The ordinary laws of the land are sufficient to deal with the individuals of any race in the population whose conduct is contrary to the general welfare, and action or incitement to action outside the law is destructive of the very fabric of democracy.

This Council notes with gratification the consistent stand taken by many of our country's leaders against the menace of anti-Semitism, and urges upon Christian people the duty of supporting that attitude and of securing, so far as in them lies, that there be no discrimination and recrimination of race against race in this land.

DIEGO RIVERA

Mexican artist and liberal, 1886—. —From an article in the Mexican newspaper *Novedades*, April 1938, tr. in *The American Hebrew*, May 27, 1938.

THE FALLACIES OF ANTI-SEMITISM

For Mexico to join with the tormentors of persecuted minorities is *not only a great shame, but it is also a disgusting and loathsome act of treachery, a betrayal*. It is a betrayal not only from the standpoint of morality and ethics, of elementary humanity and human dignity, but also from the standpoint of the truest and most genuine Mexican interests.

The Mexican who regards it as right that there should be driven out of Germany and Austria the Jews who aided in the building up of those countries' national, intellectual and spiritual wealth — that Mexican must also agree that it is right and just to drive out of the United States the Mexican workers who have there enriched the fruit-dealers,

the pottery merchants, the automobile manufacturers, the railroad construction companies and all the other American industrialists who today keep more Mexican workers employed than are employed in Mexico itself. *The Mexican who will agree to this is none but a traitor.*

One can insult, persecute, torture or murder the Jews, in the name of "nationalism," with no danger and at small cost. *But on the other hand, anti-Semitism is a disgusting, fearful and criminal product.* In the case of Mexico itself, aside from being fearful and criminal, *anti-Semitism is positively idiotic.* . . . The Jew, by reason of the fact that he himself has no "fatherland," is compelled to sink his roots and his interests deep in the land of his adoption. He associates his own interests intimately and directly with the interests and advantages and with the development of the national forces of the land where he has been given shelter.

Now, when Mexico vitally needs foreign capital — what better opportunity is there than the present one to admit and welcome the Jew who has been driven out of Germany and out of Austria, and who is being persecuted by Fascist Europe, especially if this Jew possesses some capital? Such an act would be profitable to Mexican economics, no matter from which angle it may be viewed.

TIME AND TIDE

From an article in *Time and Tide* of London, reprinted in *Opinion*, New York, Sept. 1938. That anti-Semitism was a form of obscenity was already expressed by Tolstoy, in his conversations with Tenoromo in 1889.

ANTI-SEMITISM — A WORLD DANGER

It may be that there are anti-Semites who are not altogether without common decency and are mainly blind and misguided. But conscious anti-Semitism is impossible without some degree of personal vileness . . .

There is a horror about all anti-Semitic literature — a foulness, a thinly veiled obscenity; a concentrated malice that cannot be hidden by any professions of objectivity

The shortcomings of the Jews are not the cause of anti-Semitism. On the contrary. It is their finer characteristics that incite a certain type of political blackguard to anti-Semitic emotion. There are persons everywhere who are vindictively jealous of everything that is in any way disinterested or exalted. But such jealousy cannot venture to seek direct and general expression, for it would call forth universal anger and contempt. It must, therefore, pretend to be what it is not, and one of its most frequent disguises is anti-Semitism. The anti-Semite does not necessarily hate the Jew; he makes the Jew the embodiment of what he hates, and that is why he is so often successful. By masquerading as anti-Semitism, the most varied forms of malice are able to elude the condemnation which they would otherwise call forth.

Adolf Hitler is typical of the lowest species of anti-Semite. The concentrated malignance of his vengeful nature crystallizes around a monstrous caricature which he calls "the Jew." This caricature has nothing to do with any objective reality: it is the projection of Hitler's own self, and those who read *Mein Kampf* with care will find that all Hitler says of the Jews is true, not of them, but of him. It would be well worth while to collect from his speeches and from *Mein Kampf* all his references to the Jews and string them together; the result would be a vivid and terribly accurate piece of self-portraiture, a true picture of Hitler's inner being

His success at home and abroad is chiefly founded on his anti-Semitism . . . He needed the Jews, and still needs them, for by concentrating hatred upon them, he has harnessed

hatred to his own will. Hatred, even more than tanks, artillery, and bombing planes, is his principal weapon in the world . . . He is supplying his intended allies — and future vassals — with this, his chief weapon, just as he is supplying them with war material . . .

Anti-Semitism of which Hitler is by far the most powerful patron, is not only an abomination in itself, it is helping to spread violence over a world already overburdened with violence. It is the main cause of the sanguinary disorders in Palestine; for there can be no doubt at all that these disorders were encouraged by the Third Realm, not ideologically alone, but by the dispatch of arms, money and propaganda. In Arabia and in Northern Africa anti-Semitism is being spread by German and Italian agents and propagandists so as to weaken the prestige and authority of France and Great Britain, who are represented as promoters of Judaism. Even the Moors in Spain are being incited to rape and bloodshed by the belief, deliberately imparted by their German and Italian masters, that Madrid, Valencia and Barcelona are strong-holds of Muscovite Judaism and of the Front Populaire (which is represented to them as being a Jewish conspiracy) . . .

Anti-Semitism is an abomination to all free and civilized men and women. It is a deadly menace to all free and civilized nations. It deserves — or, rather, it demands — the implacably hostile attention of all decent people, including those who are responsible for the foreign policies of Great Britain and France.

POPE PIUS XI

Achille Ratti, 1857–1939. —From his message to a delegation of Belgian Catholic leaders, Catholic Worker Press Service, December 5, 1938.

THE SACRIFICE OF ABRAHAM

Sacrifice of Abel, sacrifice of Abraham, sacrifice of Melchisedek. In three acts, in three links, in three stages, behold the whole religious history of humanity. Sacrifice of Abel: era of Adam. Sacrifice of Abraham: era of religion and the wonderful history of Israel. Sacrifice of Melchisedek: announcement of the Christian era and religion.

Sacrifice of Abraham our Patriarch. Note well how Abraham is called our patriarch, our ancestor. Anti-Semitism is not compatible with the thought and sublime realities which are expressed in this text. It is a movement in which we, as Christians, cannot have any part whatsoever.

Concerning the promise made to Abraham and his descendants, the text "saith not," St. Paul remarks (Gal. 3.16), "And to seeds, as of many; but as of one, And to thy seed, which is Christ." Through Christ, then, we are the spiritual descendants of Abraham. No, it is not possible for Christians to participate in anti-Semitism. We acknowledge the right of everyone to defend himself, to take legitimate measures to protect himself against all that menaces his legitimate interests. But anti-Semitism is inadmissible. Spiritually, we are Semites.

THE FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA

Editorial in the *Federal Council Bulletin*, February 1939. See also the *New York Times*, May 26, 1933, for the Protest against Hitler's attack on the Jews, a statement which was suggested by the Right Rev. George Craig Stewart, Bishop of the Protestant Episcopal Diocese in Chicago, written by Dr. Harry Emerson Fosdick, edited by a Commission of 24 clergymen, and signed by 1,200 religious leaders in the United States and Canada, representing 26 Christian denominations.

THE CHRISTIAN ATTITUDE TOWARD ANTI-SEMITISM

Every thoughtful Christian must gratefully acknowledge his spiritual indebtedness to the Hebrews. We Christians have inherited the ethical and religious insights of Israel. We hold them with a difference — at one point with a momentous difference — but we can never forget that the historic roots of our faith are in the Hebrew people.

From Israel we inherit the Ten Commandments, which are still our basic moral standards. From Israel we inherit the priceless treasure of the Psalms, which are an essential part of Christian worship around the world. From Israel we inherit the vision of social justice which has come to us through Amos and Isaiah and Micah. From Israel we inherit even our own unique Christian classic, the New Testament, nearly all of which (if not all) was written by Jews.

A Christian who faces the modern world must also be conscious of a present spiritual kinship with his Jewish neighbors to whom their religious heritage is still a vital force. That kinship is grounded in our common faith in the ultimate spiritual foundations of the universe. Over against those who adhere to a materialistic philosophy of life and a mechanistic conception of human destiny, we recognize ourselves as at one with the Jews in the first sublime affirmation of the Pentateuch, "In the beginning God." Over against current disillusionment and despair Christian and Hebrew stand together in their belief in the one Holy God who is the Creator of all and whose righteous will gives meaning and direction to life.

A Christian who knows anything of history must also speak a word of confession. For he cannot help recalling how grievously the Jewish people have suffered at the hands of men who have called themselves Christians. The record of the treatment of Jews in Europe through long centuries

is one which Christians of today view with penitence and sorrow. One has also regretfully to admit that the day of cruel treatment of the Jews by some who call themselves Christians is not yet a thing of the past. Even in our own country there are misguided groups which circulate statements that spread a poison of mistrust and hate which is antithetical to the true genius both of America and of the Christian religion. Anti-Semitism is inherently unchristian, contrary to the plain teaching and spirit of our Lord, and it can be asserted with confidence that an intolerant attitude toward the Jews is opposed by the great body of Americans who are Christians.

A Christian today must also recognize the practical interests which he shares in common with the Jewish people. If there was formerly any doubt on this point, the tragic events in Germany during the last five years must make the fact as plain as noonday. In that unhappy land the National Socialist regime began by proclaiming itself the friend of what it called "positive Christianity" and the enemy of the Jews. But everything which has happened since shows that what started as a movement against the Jews turns out to be a movement against Christianity also. Today in Germany the whole future of Christianity as well as of the Jews is at stake. The new religious trend known as the "Germanic faith movement," under the leadership of anti-Semites like Alfred Rosenberg and Baldur von Schirach, scorns Christianity as of Jewish origin and would substitute for both Judaism and Christianity a new religion based on German blood. The attempt to de-Judaize a nation threatens to de-Christianize it also.

NICHOLAS A. BERDYAEV

Russian philosopher and critic, 1874-. The London *Times* said of him that he was condemned by Czarist Russia for being

a Marxist and by Soviet Russia for not being a Marxist. *Kristianstvo i Antisemitizm*, Paris, Religious Philosophic Academy, 1938. —From *Novo Rossiya* of Paris, condensed and tr. in *Religion*, Feb. 1939, v. 1, p. 13 ff.; see *The Commonweal*, April 21, 1939.

CHRISTIANITY AND ANTI-SEMITISM

People forget, or frankly don't want to admit, that our God, when on earth, was a Jew; that his mother was a Jewess; that all her ancestors were Jews; that all the apostles were Jews as well as all the prophets; and finally, that our liturgy in its entirety was drawn from Jewish sources. How then can we express our sorrow when people we know sin by vilifying the Jewish race!

These are the words of Leon Blois. It is astonishing how thoughtless those Christians are who imagine that they can be anti-Semites and who do not realize that the very spirit of Christianity is derived from Judaism. German anti-Semitism is clearly an anti-Christian manifestation. It is incompatible with Christianity which teaches that every human being is created in God's image. In the German racial theory there is no salvation for the "lower races"....

Hatred towards Jews has also an economic and social background. The Jews serve as scapegoats for all the misfortunes and calamities which befall humanity.... Curiously enough, the Jews are accused of two diametrically opposed evils: they are the alleged builders of capitalism and originators of socialism.

The fact of the matter is that Jews played a considerable role in the initial period of capitalism.... But there have also been Jewish idealists, who did not care for the accumulation of economic wealth and searched honestly for a fair solution of economic problems, for social justice and the amelioration of the conditions of the workers. It is hardly

credible that representatives of such diametrically opposed trends should work hand in hand, that Marx and Rothschild should be partners in such a conspiracy.

Jews are frequently criticized for their support of the Russian Revolution. It is claimed that they played a decisive role in it. Undoubtedly Jews took an active part in the Revolution, for they were among the oppressed under the unjust regime of the Czar.

Finally, we often hear that Jews seek "world domination," "hegemony." The same may be said of almost all people, the only difference being that other nations have actually obtained it while the Jews have never succeeded.

The Jewish problem at present implies therefore the conversion to Christianity, not of the Jews, but of the Christians. A purification process of the Christian world, based on the defense of truth and human dignity, is now taking place, and the Jewish question is part of it.

Jews and Christians are rapidly changing their attitudes towards one another. They are now entering a totally new phase of mutual understanding. In our contemporary world, which seems to be growing more and more irreligious, the strength of the Jews lies in the resistance which they offer, together with Christians, against the new paganism.

THE PROTESTANT DIGEST

Practically all organs of public opinion joined in denouncing Lindbergh's Des Moines speech of Sept. 11, 1941, in which he had accused the Administration, the British and the Jews of leading America into an unnecessary war. As an illustration of the general public resentment, the following document is offered. It was released by the *Protestant Digest*, under the editorship of Kenneth Leslie, on Sept. 26, 1941, and bore the signatures of seven hundred Protestant churchmen, including bishops, college presidents, editors, deans, presbyters and clergymen. Mr. Lindbergh and his co-workers in the "America First Committee" disavowed any anti-Semitic intent or sentiment.

A PROTESTANT DECLARATION

Until recently the anti-Semitic campaign in this country has been carried on by scattered and apparently unimportant individuals and groups. Since the Lindbergh speech at Des Moines, Iowa, the most important political opposition to the government of this country apparently has decided to make anti-Semitism one of its major tactics, following identically the Hitler technique in Germany. This tactic consists of undermining the confidence of the people in its own government by first conditioning the people to hate a special group and then associating the government with that group in the minds of the people.

According to the Associated Press dispatch, Charles Augustus Lindbergh in an address at Des Moines on Sept. 11, spoke of the Jews as follows: "Their greatest danger to this country lies in their large ownership and influence in our motion pictures, our press, our radio and our government." It would be easy enough to prove that the Jews have no disproportionate influence in any of these spheres, but to answer Mr. Lindbergh's attack in that manner would be to fall into the trap he and his friends have set. Such proof was often enough forthcoming in Germany. It did no good.

The intellect alone will not cure this American form of a world disease any more than it cured the European form. Lindbergh speaks derisively of "the Jews, capitalists, anglo-philés and intellectuals." The racist does not appeal to the intellect. He appeals against the intellect. He must be met on moral grounds and on religious grounds

Catholic and Protestant alike will tremble to read these words of the Lindbergh they have loved; for these words strike not the Jews, but a Jew, Jesus of Nazareth whom they have been taught to revere This anti-Semitic appeal is a studied insult to Christ who taught love for all men, Jew and Gentile alike American Christians dare

not repeat the mistake of German Christians who failed to speak forth their condemnation clearly and unequivocally when this evil first raised its head in that unhappy land.

The undersigned therefore issue a call upon the spokesmen of Christianity in America: preach and preach again and continue preaching against this moral disease of anti-Semitism; let not the matter rest when you leave your pulpits; carry your condemnation into the streets and into the homes of your fellow Christians; enlist them in a campaign of resistance; call upon your youth especially to let no anti-Semitic word pass unchallenged; this is a moral war out of which may issue the ghastliness of civil war; into the thick of this moral fight, lead your Christian community.

XI.

THE PLEA FOR TOLERATION

Let all the peoples walk each one in the name of its god, and we will walk in the name of the Lord our God.—Micah 4.5.

1. THEMISTIUS: Not By Force.
2. POPE GREGORY THE GREAT: To Bacauda and Agnellus.
3. WENCESLAS II: The Man in the Jew.
4. JOHANNES REUCHLIN: The Talmud and the Jew.
5. CROTUS RUBIANUS AND ULRICH VON HUTTEN: Epistolae.
6. LEONARD BUSER: Religions' Peace.
7. ROGER WILLIAMS: The Jews.
8. PIERRE JURIEU: The Right to Persecute.
9. JOHN LOCKE: A Letter Concerning Toleration.
10. JEAN BAPTISTE D'ARGENS: Christianity and Jewish Suffering.
11. JEAN JACQUES ROUSSEAU: A One-Sided Argument.
12. ABBÉ BERTOLIO: The Moral Viewpoint.
13. JOHANN WOLFGANG VON GOËTHE: The Jews.
14. THOMAS WITHERBY: Remove Prejudices.
15. THOMAS JEFFERSON: Sad Reflections.
16. JOHANN PETER HEBEL: Anecdotes.
17. CARL SPINDLER: The Merit of the Fathers.
18. LEIGH HUNT: Jews and Their Synagogue.
19. HANS. C. ANDERSON: An Evening in Amsterdam in 1866.
20. GEORGE WILLIAM CURTIS: The Wandering Jew.
21. OLIVER WENDELL HOLMES: Religious Etiquette.
22. ROBERT GREEN INGERSOLL: The Great Lever.
23. KARL ADOLF BAUMBACH: Toleration.

24. WU TING FANG: China and Israel.
25. DETLEV, BARON VON LILIENCROON: Human Beings!
26. THOMAS G. MASARYK: How I Was Cured of Anti-Semitism.
27. CONRAD HENRY MOEHLMAN: The Christian-Jewish Tragedy.
28. EUROPEAN CATHOLIC SCHOLARS: The Church and the Jews.
29. THE OXFORD CONFERENCE: The Church and Race.
30. LORD RAGLAN: Race and Culture.
31. AMERICAN ANTHROPOLOGICAL ASSOCIATION: Racialism and Science.
32. JOHN HAYNES HOLMES: The Crucifixion.



Zmurco — Malachi's Vision

THEMISTIUS

Greek philosopher, orator, statesman, native of Paphlagonia and resident of Constantinople, 317-?387. He espoused the cause of religious liberty at a time when Christians and Jews still went under the common term of "Syrians." —From his consular oration to Emperor Jovian (364 A. D.); q. in Luigi Luzzatti, *God in Freedom*, p. 91 ff., by permission of The Macmillan Co., publishers. See Francesco Ruffini, *Religious Liberty*, tr. J. Parker Heyes; London, William & Norgate, New York, Putnam's, 1917, p. 28 ff.

NOT BY FORCE

A prince cannot compel his subjects to do all things, but there are some which are above every force and every necessity, and resist threats and commands. These are the several virtues; and first among them piety toward God and religion

But thou has not willed that, O divine Emperor, and while in all things thou art, and shalt be, a perpetual lord, in matters of religion and divine practice thou hast granted freedom to every-one, following in this procedure God himself, who made all men bow to religion, but permitted each one to exercise his free will in the manner and reason of his cult of divinity And I cannot say whether God would be pleased by unanimous consent. Nature, says Heraclitus, likes to hide itself; but even more than nature, God, its author and creator, loves to hide himself. We revere and admire him with holy wonder, just because knowledge of him is not obvious, is not written on the face of things, is not under our eyes; nor can we affirm this knowledge.

I consider this law of thine not less important than the treaty signed with the Persians. By the latter we obtain the benefit of peace with the Barbarians, but by the former we are permitted to live without internal discord and without tumult. In the past we have shown greater enmity to ourselves than to the Persians, whose raids were much less dangerous than the accusations made by one sect

against another in the same town. To thee, O Emperor, beloved of God, the past offers clear examples No army of thine is formed of a single type of soldiers Still, they all obey thy will, as do not only the soldiers, but all men, the unarmed subjects, the peasants, the orators, the listeners, the philosophers. Be certain, O Emperor, that the author and ruler of the universe is pleased with such variety: he loves to have the Syrians use certain rites and the Egyptians others. And the Syrians themselves are not bound by the same laws, and the form of their institutions is divided into two types. And since no one feels in his heart precisely what his neighbor feels, and this one approves one thing, and that one another, why do we wish to attempt with violence that which can in no way be achieved?

POPE GREGORY THE GREAT

Gregory I, 550–604. For his attitude toward Jews and Judaism, see S. Katz, in *JQR*, 1933, v. 24, pp. 113 ff.; James Parkes, *Conflict of the Church and the Synagogue*, London, 1934, p. 210 ff. —From *The Book of Pastoral Rule, and Selected Epistles of Gregory the Great*, tr. J. Barmby, Bk. 1, Ep. 10, in *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, 2nd Series, ed. Schaff and Wace, v. 12, p. 77 f. This served as a precedent to later authorities who felt it right or expedient to shield Jews; e. g., Pope Alexander II (1061–1073), who was a consistent protector of the Jews (in 1063 he commended Viscount Berengar of Narbonne for thwarting an anti-Jewish outbreak, and urged Bishop Wilfred of Narbonne to do likewise in the future; in 1065 he reprimanded Prince Landulph of Benevento for having forced some Jews into baptism), and who referred to this letter of Gregory the Great in his Epistle to All the Bishops of Spain (*Epistolae et diplomata*, n. 101; *Mansi Concilia*, XIX, 964, in Migne, *Patrologiae cursus, series latina*, v. 146, col. 1386 f.).

TO BACAUDA AND AGNELLUS, BISHOPS

The Hebrews dwelling in Terracina have petitioned us for licence to hold, under our authority, the site of their

synagogue which they have held hitherto. But, inasmuch as we have been informed that the same site is so near to the church that even the sound of their psalmody reaches it, we have written to our brother and fellow-bishop Peter that, if it is the case that the voices from the said place are heard in the church, the Jews must cease to worship there. Therefore let your Fraternity, with our above-named brother and fellow-bishop, diligently inspect this place, and if you find that there has been any annoyance to the church, provide another place, within the fortress, where the aforesaid Hebrews may assemble, so that they may be able to celebrate their ceremonies without impediment. But let your Fraternity provide such a place, in case of their being deprived of this one, that there be no cause of complaint in future. But we forbid the aforesaid Hebrews to be oppressed or vexed unreasonably; but, as they are permitted, in accordance with justice, to live under the protection of the Roman laws, let them keep their observances as they have learnt them, no one hindering them: yet let it not be allowed them to have Christian slaves.

WENCESLAS II

King of Bohemia, whose "short reign was a period of great happiness for the country," 1271-1305. —From a Privilege issued about the year 1300, in Otto Stobbe, *Die Juden in Deutschland während des Mittelalters*, Braunschweig, 1866, p. 302.

THE MAN IN THE JEW

One should respect the man in the Jew. Jews are damned because of the sins of their fathers and deprived of the fortress of innate right, but they are equal to us with respect to human nature, and Christianity teaches us to throw off our harshness, to attend to the goodness in them and to love the humanity not the impiety in them.

JOHN REUCHLIN

German humanist, first modern Christian Hebraist, 1455-1522. He fought Pfefferkorn and the Dominicans, who requested Emperor Maximilian to destroy all Jewish books, which they alleged to be detrimental to Christianity. See his *Opinion* (1510), "Advice whether to take, carry off and burn all the books of the Jews," which is included in his *Augenspiegel* (1511), a book that reports the entire controversy. Comp. Ludwig Geiger, *Johann Reuchlin, sein Leben und seine Werke*, Leipzig, 1871, pp. 227-240; S. A. Hirsch, *A Book of Essays*, London 1905, p. 116-150. —Hoexter and Jung, p. 199 f.

THE TALMUD AND THE JEW

Christ himself ordained that the Talmud be preserved. This is the plain meaning of his words: "Search the scriptures; for in them ye think ye have eternal life: and they testify for me" (John 5.39)

The homilies and hymnodies of the Jews are not to be interfered with, in accordance with the edicts and decrees of Emperors and Popes — that the Jews be not disturbed in their synagogues, their religious worship and customs.

None of these books, as is claimed, contain statements hostile to Christians. For the Jews have their writings for the purpose of their own inspiration and the preservation of their faith in time of persecution by pagan, Christian or Mohammedan, but not to inflict harm on or cause shame to anybody It is obvious that they do not recognize Christ as God. That is their faith, but they do not intend to cast aspersion on anybody

There was recently published a booklet against the Jews, wherein it is pointed out that their ritual contains a prayer, commencing with the word *Velameshumadim*, which is allegedly directed against Christians. This is cited to prove that the Jews, in an evil and venomous spirit, curse the holy apostles, their followers who receive baptism, the common Christian churches and the Roman Empire. How-

ever, when we expose the prayer to the full light, we find in it not a single word which signifies or implies anything against the baptized, or the apostles, or Christians, or the Roman Empire

The Jew belongs to God just as much as I do. If he holds his ground, he does so before his Lord. Every one of us will have to give an account of himself. Why, then, presume to judge the soul of another? Only God can do that, and He is mighty enough to set each soul right.

In matters of faith, Jews are responsible to themselves, not subject to any other judge, and no Christian should sit in judgment over them. They are not heretics, for those who were never of the Christian religion cannot be renegades from it. They are justified in complaining that the Christian Church annually on Good Friday calls them "perfidious Jews," i. e., such as are bereft of faith and fidelity.

In addition, the secular law, too, prohibits interference with the Jews, since they are members of the Roman Empire and fellow subjects of the Emperor.

CROTUS RUBIANUS AND ULRICH VON HUTTEN

German humanists and poets, 1480-1533 and 1488-1523 respectively. When the controversy between Reuchlin and the Dominicans of Cologne, on the question whether Jewish books should be burnt, reached its climax between 1515 and 1517, Crotus and von Hutten published anonymously their *Letters of Obscure Men*, satirizing the obscurantism of the anti-humanists. —*Epistolae Obscurorum Virorum*, ed. Francis Griffin Stokes, London, Chatto & Windus, 1909, Pt. 1, Let. 2, p. 294 ff. See also Pt. 1, Let. 25, 37, and Pt. 2, Let. 3, 7, 14, 33.

MAGISTER JOHANNES PELZER TO MAGISTER ORTWIN GRATIUS, GREETING

Cordial greeting and homage beyond belief. Reverend Herr Magister, since, as saith Aristotle in his *Categories*, to doubt concerning all and sundry is not unprofitable,

know then that there is a matter that giveth me great searchings of heart.

I was lately at Frankfort fair, and as I walked along the street with a certain Bachelor, two men met us, who, to all outward appearance, were reputable, and they wore black cassocks and great hoods with lappets. Now, heaven be my witness, I took them for two Doctors of Divinity, and I saluted them, taking off my cap. Thereupon the Bachelor nudged me and said, "God-a-mercy! what doest thou? Those fellows are Jews, and thou uncoverest to them!"

Then was I aghast, as though I had seen a devil! And I said, "Herr Bachelor, may the Lord forgive me, for in ignorance I did it! But how think you, is it a heinous sin?" And at first he said that it seemed to him that the sin was mortal, inasmuch as it fell under the head of idolatry and broke the first commandment of the Ten — "Thou shalt believe in one God." "Because, when any one payeth respect to a Jew or to a heathen as though he were a Christian, then he withstandeth Christianity, and seemeth to be a Jew or a Pagan himself: the Jews, too, and the Pagans, say, 'Lo, ours is the better way, for the Christians do us reverence — and unless we were of the better way they would not do us reverence.' And thus they are confirmed in their own creed and despise the Christian faith and will not be baptized." Then I replied, "That is true enough, when the deed is done wittingly; but I did it in ignorance, and ignorance excuseth sin. For if I had known them to be Jews and had nevertheless done them reverence, then I should have been deserving of the stake, for it would have been heresy. But, heaven knoweth, neither from word or gesture did I gather that they were Jews, but I thought that they were Doctors."

Still he declared that it was, nevertheless, a sin, and he added, "I myself was once walking in a church where there was placed a Jew, of wood, before the Savior, grasping a

hammer; and I took it for St. Peter with a key in his hand, and I made a genuflexion and took off my biretta. Then I saw that it was meant for a Jew, and immediately I repented; nevertheless at my confession, when I made it at the monastery of the Predicants, my confessor told me that the sin was mortal, because we must ever be heedful; and he told me that he could not have shriven me unless he had had episcopal powers, because it was a reserved case. And he said that if I had erred wilfully, and not through ignorance, it would have been a papal case. Nevertheless I received absolution, because he had episcopal powers. And, by the Lord, I think that if you desire to salve your conscience you ought to make confession to an official of the Consistory. Ignorance cannot excuse that sin, because you ought to have been vigilant, and the Jews always wear a round yellow patch on their cloaks in front, which you could have seen as well as I; wherefore your ignorance is crass, and of no avail towards absolution of your sin."

All this the Bachelor told me.

Now, seeing that you are a profound theologian, I beg of you, earnestly and humbly, that you will deign to resolve this my question, and tell me whether this sin is mortal or venial, and mine an ordinary, or an episcopal, or a papal case? Tell me, too, whether it seemeth to you that the citizens of Frankfort do well in having such a custom as to allow Jews to walk abroad in the garb of Doctors of Divinity. It seemeth to me that it is not right, but a great scandal, that no distinction should be made between Jews and the Doctors; it is mockery of holy Theology. And his Serene Highness, the Emperor, ought in no way to countenance it, that a Jew, who is a dog, and an enemy of Christ, should strut about like a Doctor of holy Theology.

I send you herewith a missive from Magister Bernhard Plumilegus, commonly called Federleser, that he sent me

from Wittemburg. You know him, for he was your crony at Deventer, and he told me that you were right good company. He is still a boon-companion, and sings your praises; and so, farewell, in the name of the Lord.

LEONARD BUSER

English scholar and champion of liberty. "Though not the first of the noble band who manfully claimed liberty of private judgment in divine things for himself and for all others, Buser's work remains to us as the *earliest treatise known to be extant* on this great theme" (Introductory Notice, p. 6). It is also the earliest extant plea for a humane attitude toward Jews and for their readmission to England. —*Religions Peace: or A Plea for Liberty of Conscience*, "long since presented to King James and the High Court of Parliament then sitting, by Leonard Buser, Citizen of London, and printed in the year 1614. Wherein is contained certain reasons against persecution for religion; also a design for a peaceable reconciling of those that differ in opinion. London, 1646;" in *Tracts on Liberty of Conscience and Persecution*, 1614-1661, ed., for The Hanserd Knollys Society, by Edward Bean Underhill, London, Haddon, 1846, pp. 24, 50 f., 63 f.

RELIGIONS' PEACE

I read that a bishop of Rome would have constrained a Turkish emperor to the Christian faith, unto whom the emperor answered, "I believe that Christ was an excellent prophet, but he did never, so far as I understand, command that men should, with the power of weapons, be constrained to believe his law; and verily I also do force no man to believe Mahomet's law." Also I read that Jews, Christians and Turks are tolerated in Constantinople, and yet are peaceable, though so contrary the one to the other. If this be so, how much more ought Christians not to force one another to religion? (p. 24).

But permission of conscience, and freedom and liberty of the gospel, will not be dangerous to the king or state, if such like rules as these be observed:

1. That no people tainted with treason do bear any office.
[Here follow four more rules dealing with traitors.]

6. That no person or persons, in whatsoever difference by reasoning or disputing, do draw any weapon, nor give any blow, stroke, or push, in pain and penalty, as his majesty and parliament think meet.

7. That for the more peace and quietness, and for the satisfying of the weak and simple, among so many persons differing in religion, it be lawful for every person or persons, yea, Jews and papists, to write, dispute, confer and reason, print and publish any matter touching religion, either for or against whomsoever; always provided they allege no fathers for proof of any point of religion, but only the holy scriptures.

Neither yet to reproach or slander one another, nor any other person or persons, but with all love, gentleness, and peaceableness, inform one another, to the glory of God, honor of the king and state, and to their own good and credit (p. 50 f.).

Wherefore, being moved and stirred up hereto by the fear of God, we earnestly beseech your majesty and parliament . . . to grant free liberty of conscience . . . because thereby great benefit and commodity will redound both to your majesty and to all your subjects within your highness' dominions by the great commerce, in trade and traffic, both of Jews and all people: which now, for want of liberty of conscience, are forced and driven elsewhere (p. 63 f.).

ROGER WILLIAMS

English clergyman and founder of Rhode Island, 1599–1683. This champion of religious liberty pleaded for the readmission of Jews to England and for their freedom of conscience in the New World. He voiced his views on toleration in his *Bloudy Tenent of Persecution* (1643), *The Fourth Paper*, and *The Hireling Ministry None of Christ's* (1652). See Oscar S. Straus, *Roger*

Williams, the Pioneer of Religious Liberty, New York, 1894. —The quotation is from *The Fourth Paper Presented by Major Butler*, with other papers edited and published by Roger Williams in London, 1652; with an introduction and notes by C. S. Brigham, Providence, (Club for Colonial Reprints), 1903, p. 18 f.

THE JEWS

I humbly conceive it to be the duty of the civil magistrate to break down that superstitious wall of separation (as to civil things) between us Gentiles and the Jews, and freely (without their asking) to make way for their free and peaceable habitation amongst us. And the rather, because that people (however for a season under a most terrible eclipse) yet,

1. The Holy Scripture saith, that they are a beloved people, and beloved (as we sometimes love unworthy children) for their fathers' sake.

2. They are a people above all the peoples and nations in the world, under most gracious and express promises.

3. We Gentiles by their fall have had the occasion of our rising to the blessed and joyful knowledge of a Savior.

4. Their rising again to own and imbrace Christ Jesus is promised to be as life from the dead, not only to themselves, but as to the propagating of Christ Jesus to other peoples.

5. Out of some kind of sense of these things, we pretend to look and long and pray for their return and calling.

6. As other nations, so this especially [England], and the kings thereof, have had just cause to fear that the unchristian oppressions, incivilities and inhumanities of this nation against the Jews, have cried to heaven against this nation and the kings and princes of it.

What horrible oppressions and horrible slaughters have the Jews suffered from the kings and peoples of this nation in the reigns of Henry II, John, Richard I, and Edward I.

Concerning which not only we, but the Jews themselves keep chronicles?

For the removing of which guilt, and the pacifying of the wrath of the most High against this nation, and for the furtherance of that great end of propagating the Gospel of Christ Jesus, it is humbly conceived to be a great and weighty duty which lies upon this State, to provide (on the Jews' account) some gracious expedients for such holy and truly Christian ends.

Lastly, I humbly crave leave to say that I am not without thoughts of many objections, and cannot without horror think of the Jews killing of the Lord Jesus; of their cursing themselves and their posterity; of the wrath of God upon them; of their denying the fundamentals of all our Christian worship; of some crimes alleged for which they have been so afflicted by this nation; of their own industry of enriching themselves in all places where they come. But I dare not prejudice the high wisdom and experience of the State, abundantly rich and able to provide answerable expedients, if once it please the most High to affect their honorable breasts with the piety and equity, the duty and necessity of so great a work.

PIERRE JURIEU

French Huguenot theologian and scholar, 1637–1713. In 1685 he wrote his book on *The Fulfillment of Prophecy*, in which, to quote Graetz (v. 5, p. 176), “he expounded the future greatness of the Jews as certain — that God had kept this nation for Himself in order to do great wonders for it: the true Anti-Christ was the persecution of the Jews.” *The Pastoral Letters of the Incomparable Jurieu, directed to the Protestants in France groaning under the Babylonish Tyranny, translated* [from the original edition of Rotterdam, 1685]. *Wherein the Sophistical Arguments and Unexpressible Cruelties made use of by the Papists for the making Converts, are laid open and expos'd to just abhorrence.* London, 1689, p. 28 f. —The excerpt is from “the Second Pastoral Letter, in which what Monsieur (Bishop) de Meaux

says concerning the right of Persecutions, for Submission to Councils is confuted."

THE RIGHT TO PERSECUTE

If the Church have right to call in the secular Power for the punishment of heretics, why did St. Paul say simply, "A man that is a heretic reject, after the first and second admonition?" Why did he not say, Deliver him to the secular Power that he may be burnt? Did he not know that in a few ages princes would become Christians and have the sword in their hands? Did he only give precepts for the present time and state? Hath this cruelty of massacring honest, well-meaning, but mistaken persons, any affinity with the precepts of Jesus Christ, which commands us to serve ourselves with sweetness, humanity, prayers, exhortations and reasons for the reduction of them? It is then permitted to massacre the Jews, for there are none greater enemies to the Church than they are. Is that the spirit of the Gospel which promises a return and conversion to that nation? How shall they return if they be destroyed? Will men never be ashamed of this anti-Christian barbarity? Will they never know that it is the Beast in the Revelations, who makes himself drunk with the blood of saints, devours their flesh, makes war upon them and overcomes them, and is therefore called Beast, Lion, Bear, and Leopard?

JOHN LOCKE

English physician and philosopher, whose systematic thought ushered in the Enlightenment, 1632-1704. — *A Letter Concerning Toleration* (1689), 2nd ed., London, Awnsham Churchill, 1690, pp. 20 f., 55 f., 74 ff.; *Works*, 11th ed., v. 6, London, 1812, pp. 17 f., 40, 51 f.

A LETTER CONCERNING TOLERATION

No private person has any right, in any manner, to prejudice another person in his civil enjoyments because he

is of another church or religion If any man err from the right way, it is his own misfortune, no injury to thee: nor therefore art thou to punish him in the things of this life because thou supposest he will be miserable in that which is to come.

What I say concerning the mutual toleration of private persons differing from one in religion, I understand also of particular churches; which stand as it were in the same relation to each other as private persons among themselves; nor has any one of them any manner of jurisdiction over any other, no not even when the civil magistrate (as it sometimes happens) come to be of this or the other communion And therefore peace, equity and friendship are always mutually to be observed by particular churches, in the same manner as by private persons, without any pretense of superiority or jurisdiction over one another (p. 20 f.).

The magistrate ought not to forbid the preaching or professing of any speculative opinions in any church; because they have no manner of relation to the civil rights of the subjects. If a Roman Catholic believe that to be really the body of Christ which another man calls bread, he does no injury thereby to his neighbor. If a Jew do not believe the New Testament to be the Word of God, he does not thereby alter any thing in men's civil rights. If a Heathen doubt of both Testaments, he is not therefore to be punished as a pernicious citizen. The power of the magistrate, and the estates of the people may be equally secure, whether any man believe these things or no. I readily grant that these opinions are false and absurd, but the business of Laws is not to provide for the truth of opinions, but for the safety and security of the commonwealth and of every particular man's goods and person. And so it ought to be. For truth certainly would do well enough, if

she were once left to shift for herself. She seldom has received, and I fear never will receive, much assistance from the power of great men; to whom she is but rarely known, and more rarely welcome. She is not taught by laws, nor has she any need of force to procure her entrance into the minds of men. Errors indeed prevail by the assistance of foreign and borrowed succors. But if truth makes not her way into the understanding by her own light, she will be but the weaker for any borrowed force violence can add to her (p. 55 f.).

Ecclesiastical assemblies, and sermons, are justified by daily experience and public allowance. These are allowed to people of some one persuasion: Why not to all? . . . Nay if we may openly speak the truth and as becomes one man to another, neither pagan, nor Mahumetan, nor Jew ought to be excluded from the civil rights of the commonwealth because of his religion. The Gospel commands no such thing. The Church, *which judges not those that are without*, wants it not. And the commonwealth, which embraces indifferently all men that are honest, peaceable and industrious, requires it not. Shall we suffer a pagan to deal and trade with us, and shall we not suffer him to pray unto, and worship God? If we allow the Jews to have private houses and dwellings amongst us, why should we not allow them to have synagogues? Is their doctrine more false, their worship more abominable, or is the civil peace more endangered, by their meeting in public than in their private houses? But if these things may be granted to Jews and pagans, surely the condition of any Christian ought not to be worse than theirs in a Christian commonwealth (pp. 74 ff.).

JEAN BAPTISTE BOYER MARQUIS D'ARGENS

French popular philosopher, at times director of the philosophy department of the Prussian Academy of Sciences in Berlin,

1704-1771. —From Letter 143 (1736), in *Lettres Juives*, Nouvelle ed., The Hague, Paupie, 1738, v. 4, p. 206 f.

CHRISTIANITY AND JEWISH SUFFERING

Some Christian doctors teach a view which is as extraordinary as it is contrary to the sound opinion that one ought to have of the Deity. They say that God permits the faith of Israel to exist in order that it may serve as a proof for the faith of the Christians. Can anything be more false? For, after all, supposing for a moment that the religion of the Jews is erroneous, is it not ridiculous to think that the Deity would corrupt and damn a certain number of his creatures in order to provide others with the means of salvation? As if God had to resort to such a cruel stratagem to fortify the faith of those whom He desired to wrest from a certain belief! The maintenance of such an absurd idea — that God would inflict eternal misery on one soul in order to assist another in gaining eternal bliss — presents a clear view of Christian vanity. It is not enough for them to overwhelm Jews with the fiercest scorn, they even wish to make God an accomplice in their aberrations and to have Him act in a manner directly opposite to His very essence.

JEAN JACQUES ROUSSEAU

French philosopher and social reformer, 1712-1778. His positive attitude to Judaism and his frequently reiterated plea for religious toleration were in harmony with his general political and religious opinions. He opposed the conception of the "Christian State," considered religious fanaticism a vice, and, in his *Lettre à Christophe de Beaumont* (1763), he pleaded with the Archbishop of Paris that "It is as unjust to wish to impose your opinions upon others as to force them to follow your laws, and missionaries are not a whit more virtuous than conquerors." See C. E. Vaughan, *The Political Writings of J. J. Rousseau*, Cambridge, 1915, p. 355 f.; Alphonse Levy, "Jean Jacques Rousseau und das Judentum," in *MGWJ*, v. 56, 1912,

p. 641 ff. —The quotation is from *Émile* (1762), tr. Barbara Foxley, New York, E. P. Dutton & Co., 1911, p. 267 f.

A ONE-SIDED ARGUMENT

Do you know many Christians who have taken the trouble to inquire what the Jews allege against them? If any one knows anything at all about it, it is from the writings of Christians. What a way of ascertaining the arguments of our adversaries! But what is to be done? If any one dared to publish in our day books which were openly in favor of the Jewish religion, we should punish the author, publisher and bookseller. This regulation is a sure and certain plan for always being in the right. It is easy to refute those who dare not venture to speak.

Those among us who have the opportunity of talking with Jews are little better off. These unhappy people feel that they are in our power; the tyranny they have suffered makes them timid; they know that Christian charity thinks nothing of injustice and cruelty; will they dare to run the risk of an outcry against blasphemy? Our greed inspires us with zeal, and they are so rich that they must be in the wrong. The more learned, the more enlightened they are, the more cautious. You may convert some poor wretch whom you have paid to slander his religion; you get some wretched old-clothes man to speak, and he says what you want; you may triumph over their ignorance and cowardice, while all the time their men of learning are laughing at your stupidity. But do you think you would get off so easily in any place where they knew they were safe? At the Sorbonne it is plain that the Messianic prophecies refer to Jesus Christ. Among the rabbis of Amsterdam it is just as clear that they have nothing to do with him. I do not think I have ever heard the arguments of the Jews as to why they should not have a free state, schools and universities, where they can

speak and argue without danger. Then alone can we know what they have to say.

At Constantinople the Turks state their arguments, but we dare not give ours; then it is our turn to cringe. Can we blame the Turks if they require us to show the same respect for Mahomet, in whom we do not believe, as we demand from the Jews with regard to Jesus Christ in whom they do not believe? Are we right? On what grounds of justice can we answer this question?

ABBÉ BERTOLIO

French cleric and champion of Jewish emancipation. —From his address before the General Assembly of the Paris Commune, on January 30, 1790.

THE MORAL VIEWPOINT

There is only one single viewpoint from which governments may be interested in religions, and that is the moral viewpoint. Now Jews cannot be reproached for their morality, which is but a development of the natural law received from Moses, just as ours is such a development, only a much more perfect one. The ethic of the Hebrews as of the Christians is based on the two principles of eternal truth: Love thy neighbor as thyself; Do not unto others what thou wouldst not have others do unto thee. Need society fear people who confirm such a doctrine?

I heard an honorable member, whose age, virtues and intentions I respect, tell us that Heaven is opposed to the designs of the Jews, that they are and will always be the object of His vengeance, that the sign of it is written on their faces, that the shame and disgrace which have marked them for so many centuries compel us to recognize the hand of an avenging God.

Shall we never, then, cease to blaspheme the Deity? Shall we never cease to ascribe to God our weaknesses

instead of begin to lift ourselves toward His perfections? Is not vengeance a quality of men alone? . . . Since when have the characteristic physiognomies been marks of the wrath of Heaven? Roam through all the parts of this globe and you will see everywhere the features and complexions of the human countenance differ according to soil and climate and the measure of racial mixture. Let us not therefore imagine the finger of God where we should see merely the hand of nature.

Some would discover divine wrath in the somber fate to which Jews have been subjected for so many hundreds of years. Is this not a secret recess of our egotism? Is this not an attempt to condone our injustice by attributing it to Heaven? Let us beware of such deception. By such a fallacy all the monstrous crimes against humanity may be justified. By such a fallacy the execrable enslavement of the Negro can be indorsed. . . . By such a fallacy we may also approve of the lustful and bloodthirsty Spaniard who, to slake his unquenchable thirst for gold, has clamped chains on countless peoples and even permitted their extermination from the face of the earth. It is idle to appeal to Heaven and the Christian religion to sanction the denial of human rights to Jews. Our religion prescribes nothing of the sort. It desires to attract mankind only through gentleness and benevolence. It has never commanded to ostracize those who did not wish to be taken to its bosom, and the only contest which it sanctions against the Jews is that of virtue.

JOHANN WOLFGANG VON GOETHE

Foremost German poet, dramatist and critic, 1749-1832. While often criticizing Jews and Jewish characteristics, Goethe was always intrigued by the imposing role of Judaism on the arena of history. From early youth he was impressed by the great ideas and destiny of the Jew as unexcelled epical topics

("Job," "The Wandering Jew"). "It is the most perpetual people of the earth; it was, it is, it will be to glorify the name of Jehovah through all the times" (*Wilhelm Meister's Travels*, tr. Th. Carlyle and R. D. Boylan, ix. ch. 10). See Goethe's *Gespräche*, ed. F. Biedermann, Leipzig, 1909; Mark Waldman, *Goethe and the Jews*, New York, Putnam's Sons, 1934; O. Jöhlinger, *Bismarck und die Juden*, p. 191; Emil Ludwig, in *Neues Tagebuch*, Prague, Feb. 20 and April 24, 1937; Marvin Lowenthal, in *New York Times*, July 18, 1937, E 9:1 f. —The quotations are from Goethe's conversations, the latter given in answer to Wurm's effort to make the Jews an object of ridicule on the stage.

THE JEWS

I was opposed to the new law regarding Jews, which permitted intermarriage between members of both faiths. I believe that the superintendent ought to resign his office rather than tolerate the marriage ceremony of a Jewess in the name of the Holy Trinity. Any expression of contempt for the religious sentiment in a people leads to disaster. But I do not hate the Jews. The aversion which I felt against them in my early youth was more of a timidity before the mysterious, the ungraceful. The scorn which used to stir within me was more of a reflection of the Christian men and women around me. Only later, when I became acquainted with many talented and refined men of this race, respect was added to the admiration which I entertained for this people that created the Bible, and for the poet who sang the Song of Songs.

It is despicable to pillory a nation which possesses such remarkable talents in art and science. As long as I am in charge of the theatre, this type of play will never be produced.

THOMAS WITHERBY

"A layman of the Church of England," 1760-1820. —*An Attempt to remove Prejudices concerning the Jewish Nation*, by

way of Dialogue, pub. by Stephen Couchman, London, 1803 f., from Part 1, Dialog 3, p. 43 f., and Part 2, Dialog 8, p. 374 ff.

REMOVE PREJUDICES

Sudden. I perfectly understand you, and I am satisfied that no just imputation can be urged against the Jews, either as husbands, wives, parents, children, masters, or servants; I doubt not they are affectionate to each other in all the relations of life. The chief blot upon them is that they are too sharp in their dealings, and certainly many of their people carry their sharp dealing to the extent of dishonesty. . . .

Cautious. I will give you my sentiments upon this subject with the greatest sincerity; I have no inclination to gloss over the defects of the Jews, and I will be free to confess that I consider the great love and desire of wealth as the greatest defect in their character. If there is any remains of idolatry among them this is it; but let us not shut our eyes to our own faults whilst we are beholding those of the Jews. I have often lamented this defect in their character, and yet, after mature consideration, I became convinced that although too great a desire and attachment to wealth appears to us so odious when it is seen in the Jew, it is glossed over when it is the propensity of the Christian. I weighed and considered the subject with all the attention I could, and the result was, I became persuaded that the Jews are not *more* guilty than Christians; the difference is, that in one it appears more odious than in the other. . . .

Sudden. I do not deny it, but do you really think that there are not more acts of dishonesty committed by Jews than by the same number of Christians?

Cautious. I sincerely believe that the Jews are as honest as Christians and that this reproach is like the other calumnies they have unjustly labored under; and as you have

been open to conviction in other instances, I have good hope that I shall find you so in this. I have too good an opinion of you to suppose that you are so illiberal as to cast any reflection upon the pious, the innocent and respectable among the Jews, for any frauds or disgraceful conduct of those over whom they have no control and whom they consider as a disgrace to their nation.

Sudden. Undoubtedly; those who are guilty may be considered as the scum which is thrown off; but the question is, whether there is not a greater degree of this scum from the Jews than from the same number of Christians.

Cautious. I will boldly assert that there is not. I will candidly tell you the way I look to ascertain it, that you may if you please pursue the same method. I laid this down as the foundation: "If there are more acts of robbery or fraud committed by Jews than by Christians, we shall find that they are more than others subject to the punishment of the law, there will be more trials." I found that the number of Jews who had been under the lash of the law was not more, if so many, as from their numbers might be expected. I found that their nation were by no means inclined to screen them, but considered them as aliens from Israel, and that they exert themselves in causing them to be apprehended. I found them equally respected and trusted as Christians by those who deal with them, and that failures and bankruptcies were not more frequent among them than others. 'You will find that your idea is built upon prejudice and supported by this, that acts of this kind committed by others are soon forgotten, but when committed by Jews are *long remembered*. I do not mention it so much as a fault, as a fact which hath come under my observation. I remember, with the greatest precision, being once imposed upon by an itinerant Jew-boy, because the circumstance of his being a Jew fixed it in my memory; but it is not so with

the many instances which have occurred to me where the imposition hath been practised by others Throw aside prejudice, and investigate the subject with Christian candor, and you will find that we have no good ground to retain the unkind imputation against them.

Archbishop Tillotson, in his 5th sermon, expresses himself in these words,

The Christian religion gives a more perfect, so a more amiable and lovely character of the divine nature In the Old Testament, God is usually styled *the Lord of hosts; the great and terrible God*: but in the New Testament he is represented to us by milder titles, *the God and Father of our Lord Jesus Christ; the Father of mercies, and the God of all consolations; the God of all patience; the God of love and peace*: nay, he is said to be *love itself and to dwell in love*. And this *difference* between the style of the Old and New Testaments is so remarkable, that one of the greatest sects in the primitive church (I mean that of the Gnostics) did upon this very ground found their heresy of *two Gods*: the one *evil, and fierce, and cruel*, whom they called *the God of the Old Testament*; the other *good, and kind, and merciful*, whom they called the God of the New. *So great a difference is there* between the representations which are made of God in the books of the Jewish and the Christian religion, as to give, at least, *some color and pretence for an imagination of two Gods*.

Zealous. I am really astonished at the passage you have read, and I cannot but say that I think the learned archbishop speaks, at least, very rashly and unadvisedly.

Cautious. . . . never was there a more mistaken idea expressed on paper; the Lord God of Abraham and Isaac and Jacob, the Creator of heaven and earth, is "the Lord

God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin" (Exod. 34.6 f. See also Micah 7.18 ff., Ps. 145.8 f., II Chr. 5.13 f., etc.) You must perceive that the distinction of the archbishop is *unfounded*. In celebrating the perfections, and especially the mercy and goodness of God to man, the Old Testament and the New Testament are in unison together Is the sovereign accused of cruelty because he hath caused evil doers to be punished? No, so far the reverse, that if he were not to do so, he might justly be chargeable with want of mercy to his peaceable subjects. *True justice* and *true mercy* are in unison together, and justice and mercy are both attributes of the Lord God of Israel But surely the archbishop was very inattentive when he penned this passage; for to establish his idea, he should have proved, that the Lord is not in any part of the New Testament represented as the great and terrible God, and that no attribute but *mercy and love* is ascribed to him: so far from this being the case, there is no passage in the Old Testament which speaks of the Lord God of Israel as the great and terrible God . . . that will not be found to be in unison with the New Testament. It is just and righteous that "the wicked shall be turned into hell" (Ps. 9.17), that "their worm should not die, neither their fire be quenched" (Is. 66.24). But awful as is this truth, is it not in unison with the New Testament?

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched (Mark 9.43-48).

Doth not the New Testament represent the Lord as the great and terrible God?

I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn ye whom ye shall fear: fear him which after he hath killed, hath power to cast into hell (Luke 12.4 f.).

“Our God is a consuming fire;” and is so called in the Epistle to the Hebrews 12.29 as well as in Ex. 24.27, Deut. 4.24 and 9.3.

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (II Thes. 1.7–10).

He will “destroy them which destroy the earth” (Rev. 11.18) “for his mercy endureth for ever” (Ps. 136), and “gather together the dispersed of Judah, for his mercy endureth for ever.” Yea, “he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (Is. 11.12) “for his mercy endureth for ever” (Deut. 30.3. Is. 43.5, 44.7, Jer. 23.3, 29.14, 31.8, 10. Ezek. 36.24, etc. etc. Matt. 24.31. Mark 13.27).

THOMAS JEFFERSON

Third president of the United States, author of the Declaration of Independence, of the Virginia Statute for Religious Liberty, and of the University of Virginia, 1743–1826. —From his letter to Joseph Marx (1820, q. in Saul K. Padover, *Democracy by Thomas Jefferson*, New York, D. Appleton Co., 1939, p. 179), and from his letter to Isaac Harby (1826, reprinted in *A Selection from the Miscellaneous Writings of the late Isaac Harby*, p. 36). Comp. his letter to Mordecai M. Noah, May 28, 1818, in M. M. Noah, *Travels in England, France, Spain and the*

Barbary States in the Years 1813-1814 and 15, New York and London, 1819, Appendix p. xxv-xxvi, q. in *AJHS*, v. 3, p. 94 f.

SAD REFLECTIONS

[I have] ever felt regret at seeing a sect, the parent and basis of all those of Christendom, singled out by all of them for a persecution and oppression which proved they have profited nothing from the benevolent doctrines of him whom they profess to make the model of their principle and practice.

I have thought it a cruel addition to the wrongs which that injured sect [the Jews] have suffered, that their youth should be excluded from the instructions in science afforded to all others in our public seminaries, by imposing upon them a course of Theological Reading which their consciences do not permit them to pursue; and in the University lately established here, we have set the example of ceasing to violate the rights of conscience by any injunction on the different sects respecting their religion.

JOHANN PETER HEBEL

German novelist and poet, 1760-1826. The content and style of his writings reveal an attempt to reproduce the simplicity of the Hebrew Scriptures. See his essay, "Die Juden," in *Vermischte Aufsätze*, No. 9, in *Sämmtliche Werke*, v. 8, Karlsruhe, 1834, p. 125-140. —The anecdotes are from his *Erzählungen des rheinländischen Hausfreundes*, in *Sämmtliche Werke*, v. 3, Karlsruhe, 1832, pp. 261 f., 8, 287.

ANECDOTES

1. INDULGENCE WINS

A Hebrew of Sundgau had occasion once a week to come on business to a certain village where the street urchins would run after him, yelling: "Jew! Jew! Sheeny!"

The Hebrew was perplexed, and reflected: "What shall I do? If I scold them, they will abuse me all the more. If

I lay my hands on one of them, twenty of them will lay their hands on me."

Then, one day, he brought along a lot of newly coined Basel centimes, and gave one of these to every lad who would promise to call him, "Jew, Sheeny!"

When he came again, all the children awaited him on the street, shouting: "Jew! Jew! Sheeny! Shalom Alei-chem!" Every one of them received a centime. This happened a number of times. The children had much fun week after week, and thus they began to grow fond of the kindly Jew.

But one day he came with the announcement: "Children, much as I would like to keep this up, I cannot give you any more centimes. I come here too often, and there are too many of you here!"

The children were quite disappointed. Tears came to the eyes of a few, and they said: "If you will not pay us, we won't call 'Jew, Sheeny!' any more."

The Hebrew replied with apparent regret: "I am afraid I shall have to abide by your decision. I certainly cannot force you to do it."

Thus, from that day on, he stopped giving them centimes, and they let him pass through the village in peace.

2. TIT FOR TAT

In the nineties, a certain wag wanted to ridicule a Jew in Frankfort, and he said to him: "Have you heard, Jew, that henceforth the Jews all over France will have to ride on asses?" The Jew retorted: "If that is the case, kind Sir, let us both remain on German soil, though you are not a Jew!"

3. A SHORT TRIP

The post-master told a Jew, who had come to the station in a carriage drawn by two horses, "From here on you must

take three horses. The road is up-hill and hard to travel. For that, however, you will arrive at your destination in three hours."

The Jew asked: "How fast will I get there if I take four horses?"

"In two hours."

"And if I take six horses?"

"In one hour."

"Do you know what?" said the Jew at last, "harness eight horses, and I won't need to start out at all."

CARL SPINDLER

German novelist, 1796-1855. His romances, *Der Jude* (1827) and *Der König von Zion* (1837), describe the pathos of Jewish life in the fifteenth and sixteenth centuries. —*The Jew*, New York, Harper & Bros., 1844, p. 38 f.

THE MERIT OF THE FATHERS

Ben David now proceeded to extol Duke Frederick's humanity, in having saved his children. "Great sir," he continued, "I have learnt from your illustrious example that there are noble Christians. It was your gold which first made me rich, and I promise you, on the integrity of a Jew, that all which I have on earth is yours."

The duke, weary of Ben David's adulations, . . . observed with a sneer, "I suspect your integrity is much the same as your fore-fathers' who sang hosanna to the Messiah and then put him to death." The Jew, anxious to change the conversation, affected not to have heard him, and said, "Most gracious duke! My father, who numbers one hundred years, has done much good in the world, but the only reward he has received is a hoary head and trembling limbs. Recom-pense me, noble prince, on his behalf, or use your gracious influence with the emperor — I seek nothing on my account."

The duke, looking at him with some surprise, asked, "Why should I or the emperor reward you for the good deeds which your father may have done?"

Ben David smiled, then bowing with the profoundest humility, replied, "If your eminence will not recompense me for the *good* my father did fifty years ago, why force me to pay for the *evil* my forefathers did upwards of fifteen hundred years ago?"

LEIGH HUNT

English poet, essayist, critic and publisher, 1784-1859. — *The Autobiography of Leigh Hunt* (1850), Oxford, Oxford University Press, [1928], p. 129 ff.

JEWES AND THEIR SYNAGOGUE

I mooted points of faith with myself very early, in consequence of what I heard at home I was led to dislike Catholic chapels, in spite of their music and their paintings, by what I had read of Inquisitions and by the impiety which I found in the doctrine of eternal punishment — a monstrosity which I never associated with the Church of England, at least not habitually. But identifying no such dogmas with the Jews, who are indeed free from them, and reverencing them for their ancient connection with the Bible, I used to go with some of my companions to the synagogue in Duke's Place; where I took pleasure in witnessing the semi-catholic pomp of their service and in hearing their fine singing

These visits to the synagogue did me, I conceive, a great deal of good. They served to universalize my notions of religion and to keep them unbigoted. It never became necessary to remind me that Jesus was himself a Jew. I have also retained through life a respectful notion of the Jews as a body. . . .

I never forgot the Jews' synagogues, their music, their tabernacle and the courtesy with which strangers were

allowed to see it. I had the pleasure, before I left school, of becoming acquainted with some members of their community, who were extremely liberal toward other opinions and who, nevertheless, entertained a sense of the Supreme Being far more reverential than I had observed in any Christian, my mother excepted. My feelings toward them received additional encouragement from the respect shown to their history in the paintings of Mr. West, who was any thing but a bigot himself, and who often had Jews to sit to him. I contemplated Moses and Aaron, and the young Levites, by the sweet light of his picture-rooms, where everybody trod about in stillness, as though it was a kind of holy ground; and if I met a rabbi in the street, he seemed to me a man coming, not from Bishopsgate or Saffron Hill, but out of the remoteness of time.

HANS CHRISTIAN ANDERSEN

Danish poet and novelist, 1805-1875. His deep sympathy for Jews found expression in a number of his works, notably in *The Improvisatore* (1835) and *The Jewish Maid* (1856). See Arthur Ohlman, "Hans Christian Andersen and the Jews," in *The American Hebrew*, Sept. 3, 1937; Elith Reumert, *Hans Andersen, the Man*, tr. Jessie Brochner, New York, Dutton, 1927. — *The Story of My Life* (Autobiography), Boston, Houghton, Osgood & Co., 1880, p. 519.

AN EVENING IN AMSTERDAM IN 1866

The evening came. I was present at the concert, when was given one of Gade's symphonies, and this was especially applauded, and people looked at me as much as to say — "Carry our enthusiasm to your gifted countryman." There was an elegantly dressed audience; but it was unpleasant to me not to see a face of the people, whose men in our time are those who have given us the most remarkable musical works, the people who gave us Mendelssohn, Halévy, and

Meyerbeer. I did not see a single Jew and mentioned my surprise, and it was still greater when I heard — would I had misunderstood my ears! — that they were not admitted here. On several occasions I received the impression that there is a strong division here between men in social, religious and artistic relations.

... In Denmark, God be praised, we do not know such distinctions.

GEORGE WILLIAM CURTIS

American author, editor and lecturer, 1824–1892. —From “What We Owe to the Jews,” in *Harper's Magazine*, July 1877, v. 55, p. 300, where he repeats the judgment, like a refrain: “How much we owe to the Jews and how mean Christendom is!”

THE WANDERING JEW

The legend of the “Wandering Jew” has a pathos beyond the usual interpretation. The story is told that the Jew, who refused to comfort Christ as he toiled under the weight of the cross, was condemned to tarry until he came, and so wanders around the world until the second coming. But it is the symbol also of the restlessness of the race, roaming through Christendom, homeless and rejected. It is the curse, says many a Christian heart, of the people that crucified the Redeemer. This is the common theory of the origin of the traditional antipathy to the Jews, and, undoubtedly, this is with many persons a vague justification of the feeling with which the Jew is regarded. But should it be nothing to such persons that when, as they believe, the Creator would incarnate himself, He became a Jew? Or, again, do they reflect that if it was in the eternal decrees that the sins of men were to be atoned and condoned by the innocent sacrifice, those who accomplished the sacrifice were but the

agents of the Divine Will? Are all such ingenious speculations other than devices to explain and justify a mere prejudice of race, such as some African tribes cherish against people of white skins? Those who find in such prejudice a profound significance will continue to plead the feeling as its own sufficient reason. But honorable men will be careful how they carelessly use the name of a race to which the religion, the literature, the art, the civilized progress of humanity, are so greatly indebted, as a term of utter derision and scorn.

OLIVER WENDELL HOLMES

American physician, poet, essayist and lecturer, 1809-1894.
—*Over the Teacups*, Boston and New York, Houghton, Mifflin & Co., 1891, p. 197 (From an answer to questions concerning "prejudice towards individuals solely because they are Jews" asked by *The American Hebrew*, of April 4, 1890).

RELIGIOUS ETIQUETTE

The golden rule should govern us in dealing with those whom we call unbelievers, with heathen, and with all who do not accept our religious views. The Jews are with us as a perpetual lesson to teach us modesty and civility. The religion we profess is not self-evident. It did not convince the people to whom it was sent. We have no claim to take it for granted that we are all right, and they are all wrong. And, therefore, in the midst of all triumphs of Christianity, it is well that the stately synagogue should lift its walls by the side of the aspiring cathedral, a perpetual reminder that there are many mansions in the Father's earthly house as well as in the heavenly one; that civilized humanity, longer in time and broader in space than any historical form of belief, is mightier than any one institution or organization it includes.

ROBERT GREEN INGERSOLL

American lawyer, lecturer, agnostic, 1833-1899. —See Cowen, pp. 133 f., 136 f.

THE GREAT LEVER

Nothing can be more unjust than to generalize about nationalities and to speak of a race as worthless, or vicious, simply because you have met an individual who treated you unjustly. There are good people and bad people in all races, and the individual is not responsible for the crimes of the nation, nor the nation responsible for the actions of the few. Good men and honest men are found in every faith, and they are not honest or dishonest because they are Jews or Gentiles, but for entirely different reasons.

When the Christian throws away his cruel and heartless superstitions, and when the Jew throws away his, then they can meet as man and man.

In the meantime, the world will go on in its blundering way, and I shall know and feel that everybody does as he must, and that the Christian, to the extent that he is prejudiced, is prejudiced by reason of his ignorance, and that consequently the great lever with which to raise all mankind into the sunshine of philosophy is intelligence.

KARL ADOLF BAUMBACH

German statesman, chief burgomaster of Danzig, vice president of the Reichstag, 1844-1896. —From his address at the annual session of the Evangelical Union, held in Danzig, on June 9, 1892.

TOLERATION

We must be filled with genuine grief as we observe that the lowest passions are being released today, in many sections of our fatherland, against German citizens who belong

to the Mosaic persuasion. It well nigh appears that when we in Germany will soon draw a balance sheet for the parting century, and record the tremendous national gains and great cultural progress, we shall have to note down retrogression in one domain, in the domain of religious tolerance! Tolerance does not spell indifference. Tolerance does not mean the renunciation of independence in religious conviction. Tolerance is respect for the religious convictions of others, and he especially who has a high regard for his own faith will cherish tolerance for the faith of his fellowmen.

WU TING FANG

Chinese statesman, Minister to the United States, 1841-1922.
—From an address delivered on July 21, 1901, at a meeting in Atlantic City, held under the auspices of the Jewish Chautauqua Society, q. in the London *Jewish Chronicle*, August 9, 1901, p. 9.

CHINA AND ISRAEL

It is curious that in some respects there is a resemblance between Confucius and Moses — in their doctrines and in their way of teaching and of moulding the character of their two respective peoples. The most striking agreement that I can think of is emphasizing the importance of honoring one's parents. This is one of the commandments laid down by Moses on the Mount of Sinai, and this I tell you, is the fundamental principle of ethics laid down by Confucius.

The Chinese and the Jews have always been friends and not enemies. Both have been persecuted and despised — at any rate, a considerable degree of prejudice has existed against both. Prejudice grows out of ignorance of facts and is the result of narrow-mindedness. If this prejudice were shown on account of vices or weaknesses, it would be justified; but it is not for these reasons. The Jews and Chinese are despised not on account of their vices — though

they may have some — but on account of their virtues, on account of their industry, economy, perseverance, thrift and business ability. . . .

Instead of being angry, let us be thankful for this prejudice, because it is evidence of our possession of superior qualities. It makes us more careful and stimulates us. It puts us on our mettle. A man must exert himself in order to get on; so must a nation. Let us be broad-minded. Whatever creed we believe in, whatever faith we embrace, there are certain high principles which if we follow we are all right. The happiness of a race is not obtained at the expense of another race or religion, but by working for the common good of the people. The best religion is the golden rule. You have it here. We have it in China. Let us aim to do the best charity. Let us work for and be kind to the sick. If we all do this, we shall act up to the grand saying of Confucius, "Treat all mankind justly and in a good way, then within the four seas, you will find all men brothers and sisters."

DETLEV, BARON VON LILIENCRON

German soldier, poet and novelist, 1844–1909. Statement quoted by Dr. Victor Goldschmidt in an article in the *Leipziger Neueste Nachrichten*, reprinted in *MVAA* August 11, 1909, p. 247. (See also Liliencron's *Leben und Lüge* where he speaks of a brave Jewish soldier.)

HUMAN BEINGS!

What does it mean: Christian, Jew, Christian, Jew?
I want human beings, human beings, human beings!

THOMAS G. MASARYK

Czech scholar and patriot, founder and first president of Czechoslovakia, 1850–1937. His courageous defence of the Jews of Polna, Bohemia, accused of ritual murder (1899), was the be-

ginning of his life-long struggle for justice to the Jew. See his *Philosophische und sociologische Grundlagen des Marxismus*, Wien, 1899, Sect. 120; his several treatises on the Polna case, and Oskar Donath, *Masaryk und das Judentum*, Brunn, 1920. —The following selection, taken from *The Hebrew Standard*, New York, May 7, 1920, appeared originally (as *Náš pan Fixl*) in *Besedy Času*, Feb. 24, 1911. Comp. Karl Capek, *President Masaryk Tells His Story*, London, 1934, p. 28 f.

HOW I WAS CURED OF ANTI-SEMITISM

In the fifties of the last century every Slovak child in the vicinity of Goding was nurtured in an atmosphere of anti-Semitism, — in school, church and society at large. Mother would forbid us to go near the Lechners because, as she said, Jews were using the blood of Christian children. I would therefore make a wide turn to avoid passing their house; and so did all my schoolmates in Czejkowitz

The superstition of Christian blood used for Passover cakes had become so much part and parcel of my existence that whenever I chanced to come near a Jew — I wouldn't do it on purpose — I would look at his fingers to see if no blood were there. For a long time I continued this practice

At the high school of Auspitz I had a single Jewish fellow student. I used to pass him by and look at his fingers. We would torture him in un-Christian manner, even though he was a most good-natured fellow. He was not very clever, was one of the poorer students and opposed our attitude. This Jewish fellow-student converted me away from anti-Semitic ideas.

We once took an excursion into the Poku Mountains. On our way back we rested in an inn at Danujowitz, where we took our repast. We drank wine and beer, we smoked, our teachers enjoyed all with us, and the target of our jokes became "Leopold" (I can recall his face, but I have forgotten his name). The sun was about to set when Leopold dis-

appeared from the table, and we went to look for him. Boys found him behind a gate, as though praying. Other boys also went out to observe him and tease him at his prayer. I also went to look at him. I shall never forget how Leopold startled me. He stood behind the gate in an unclean spot, apparently so as not to be observed. He kept on bowing and praying.

All at once I forgot to tease him and to poke fun at him. While we were enjoying ourselves Leopold did not forget his praying. From that moment on my anti-Semitism suffered a shock, even though it was not fully overcome as yet.

My parents again moved to Goding, and I had occasion to study the ghetto of that time and a number of Jews living there. My acquaintance with the Jews brought about a feeling of friendship — a friendship both faithful and full of beauty. In Brünn and Vienna the circle of my Jewish friends became larger and larger, so that prejudice vanished into the thin air, even though my childhood days would claim their toll from time to time. Past experience is mighty and dreadful.

By becoming acquainted with each other, by living together, by economic mutual relations, blood will be forgotten. A new generation brought up in a public school cannot conceive of anti-Semitism in the form in which we had conceived it, when they had their Jewish ghetto and we Christians had ours Would that I may unmake all that anti-Semitism caused me to do in my childhood days.

CONRAD HENRY MOEHLMAN

American church historian, 1879-. — *The Christian-Jewish Tragedy, A Study in Religious Prejudice*, Rochester and New York, Leo Hart, 1933, pp. 3 f., 7 f., 12, 16-19.

THE CHRISTIAN-JEWISH TRAGEDY

Strange to relate, Christian ethics has not had the courage to face the Christian-Jewish issue. The Christianization of the existing social order may be eloquently discussed without even a footnote upon Christian injustice to the Jew The Christian conscience has never been made to feel this ancient and existing wrong. How can Christianity be so complacent in the presence of Christian injustice to Judaism!

What the Christian world woefully lacks at the present hour of its crisis is more Roseggers and Brunners. Back in 1889, Rosegger was publishing *Heimgarten*. Some violent young anti-Semites urged him to fan the flames of hatred against the Jew. Instead, he penned an editorial addressed to "Young Anti-Semites in Vienna." He asked these young hotheads which one of them was without sin and thus entitled to cast the first stone. "You say, Jews are not Christians! Well, are you? Are you loving and humble? You say, Jews are not Germans! Are you? Are you genuine, honest, industrious, just and thrifty?"

The Christian accusation against Israel has been that it participated in the events of passion week nineteen centuries ago. Suppose that participation were superlatively exaggerated. Even then it would be difficult to understand why twentieth century Judaism should be held responsible for a first century sin! . . . The inconsistency of making the death of Jesus legal, voluntary, predetermined and predestined as an atoning sacrifice for the sin of the world and yet vilifying and persecuting those accused of bringing his case to the attention of the Roman procurator has not as yet dawned upon the authors of numerous text books used in Christian nurture courses. Is 'revenge for Calvary' consistent? . . .

Until recently Christian historians had not critically

historical Christianity. Judaism has never been able to grant that Jesus was not only the Messiah but in "some unique way shared the divine nature as the Son of God." Judaism has stressed conduct more than dogma. Judaism has been more interested in this life than in a world to come. But Micah's "do justice, love mercy, and walk humbly with God" appears in many Christian calendars, while Paul's definition of Christianity as faith expressing itself in love could be accepted by Judaism. The possibility of a mutual appreciation between Christian and Jew has been clearly discerned by Herford:

Christianity and Judaism can never blend without the surrender by the one or the other of its fundamental principle. But they could learn to understand and respect each other, and recognize that each religion has God's work to do, and cannot do it without the help and presence, yes, even the sympathy of the other. And it would greatly help to this end if it were recognized that the hard things spoken and written of old, belonged to the old time alone, and have no meaning now — let the dead past bury its dead.

EUROPEAN CATHOLIC SCHOLARS

From a *Memorial*, tr. Gregory Feige, pub. by the Committee on National Attitudes of the Catholic Association for International Peace, Washington, 1937.

The Memorial originally appeared anonymously in *Die Erfüllung*, a Catholic bi-monthly in Vienna, ed. Rev. Johannes Oesterreicher. It was subsequently published in pamphlet form, and signed by the following distinguished scholars: Silvester Brait, Edgar de Bruyne, Charles Devaux, Cyril Fischer, Stanislas Fumet, Charles Journet, Johannes Kors, Basilius Lang, Benoit Lavaud, Dietrich von Hildebrand, Jacques Maritain, Eduard Pant, Francis Stratmann, and Alois Wildenauer.

THE CHURCH AND THE JEWS

Jesus Christ fought for and not against His people. He was as completely, consciously and unreservedly a Jew, as any one of them, and as He Himself also specifically confessed to the Samaritan woman For the true Jew, the "right Israelite," is determined by his fulfilment of the spiritual mission which God has given to His people, i. e., to manifest to all men how the right man, the man pleasing to God, should live and act. This alone is the true mission of Israel, that is to say of the physical sons of Abraham, and this the Apostle of the Gentiles, St. Paul, also confirms in the Holy Ghost, "to whom belongeth the adoption as of children, and the glory, and the Testament, and the giving of the Law, and the service of God, and the promises." St. Ignatius of Loyola fully realized this when he wished to be a Jew in order to resemble our Lord still more than was possible without being one.

It is the bounden duty of every Christian today to expose, wherever and whenever this may be necessary, all the errors inherent in the practical political side of the contemporary Jewish question. It is likewise necessary to deny one's support to any anti-Semitic policy and, where the possession of political influence makes this possible, to combat all anti-Semitic moves. While it is necessary to introduce measures for the purpose of economic recovery, for the reconstruction of the social order, for the Christianization of our intellectual and cultural life, experience has shown that "legislating against the Jews" does not in the least contribute toward the attainment of those ends. On the contrary, by ostracizing the Jews, incalculable damage, temporally and spiritually, is done to the nation. Such laws are enacted only for the sake of providing a scapegoat and to unite the people against an allegedly common foe

instead of striving for positive aims. This applies to all nations which legislate against Jews and against so-called "non-Aryans." *As Christians we must exert ourselves to the utmost in order to dispel the prevalent poisonous atmosphere of falsehood and hate.*

THE OXFORD CONFERENCE

From the report on "The Church and Race," in *The Message and Decision of Oxford on Church, Community and State*, New York, Universal Christian Council, 1937, p. 21 ff.

THE CHURCH AND RACE

Each race is rightly grateful for its own heritage and possibilities. Apparently, each desires to preserve its own identity. What it chiefly desires of other races is not opportunity for intermarriage, but recognition of its dignity within the family of mankind and opportunities for education, for significant vocation and for social intercourse within the common life Further, there is today, apart from certain primitive peoples, no such thing as a "pure race." The assumption by any race or nation of supreme blood or destiny must be emphatically denied by Christians as without foundation in fact and wholly alien to the heart of the Gospel

The first need is that persons of all races should become, to the Christian, sons and daughters of God, differing in color, in native endowment, in custom and outlook, but of one brotherhood in God's love and so, by God's grace, in the affection of the Christian. It is a standing rebuke to Christians that this attitude has in fact been more fully realized in some secular and non-Christian movements than within the churches

In the second place, Christian congregations are infected

in their attitudes and practices by the same prejudices, fears, distortions of truth and exclusions as those which create the race problem in the secular community. But it is the first responsibility of the Christian Church to demonstrate within its own fellowship the reality of community as God intends it

Third, in the Christian home there can be no barriers or discriminations because of race, color or social status

Fourth, against racial pride, racial hatreds and persecutions and the exploitation of other races in all their forms, the Church is called by God to set its face implacably and to utter its word unequivocally both within and without its own borders. There is special need at this time that the Church throughout the world bring every resource at its command against the sin of anti-Semitism.

Finally, Christians both in their private lives and in their churches should take the lead in developing greater sympathy for those in need because of unequal opportunity, those who are excluded by prevailing community customs and sentiments, those who suffer persecution, anger and spite because of their race. They will seek to bring it about that each racial group is judged by its best representatives and by the worthiest contributions it has made to the life of humanity. A conscious and constant effort should be made to resist the fears and suspicions which tend to arise from unlikeness and to cultivate friendship and cooperation in all undertakings that are of common concern in the life of the community. Here Christians must expect to sacrifice popularity in loyalty to Christian insight and love.

FITZROY RICHARD SOMERSET, LORD RAGLAN

English anthropologist, 1885-. — *Query*, v. 2., London, 1938, p. 17.

RACE AND CULTURE

Anthropologists divide Europeans into three main races, Nordics, Alpine, and Mediterranean. There are few Jewish Nordics, but the Jews of the Mediterranean and the Near East are mostly Mediterraneans — that is, they belong to a short, slim race with narrow forehead and black curly hair, a race of which the average South Italian is typical. Few of this race, however, are to be found in Germany, where nearly all the Jews, and about two-thirds of the non-Jews, belong to the Alpine race. This race, as a rule short and stocky, with a round head and dark straight hair — Hitler is a typical specimen — extends from the Pyrenees to Asia Minor, and includes more than half the population of Europe, as well as many Armenians and other Asiatics. Yet there has never been anything in the nature of an Alpine culture, and the vast majority of Alpines . . . speak Aryan languages.

What, then, is an Aryan? The answer is that there is no such person The only possible definition of an Aryan is a person who speaks an Aryan language, and a German-speaking Jew has as much right to the name as anyone else. It is possible that the original Aryan-speakers were Nordics, but if "Aryan" is to be equaled with "Nordic," then Hitler is not an Aryan, for he is certainly not a Nordic, the characteristics of the Nordic including fair hair and blue eyes.

And is there an Aryan culture? The answer is certainly in the negative. The original Aryan-speakers, as already stated, probably lived in eastern Europe. Their culture included the use of iron, the breeding of horses, cattle and sheep, and the cultivation of wheat and barley. All these traits they must have borrowed from Asia, since the ancestors of the domestic horse, cow and sheep are not natives of eastern Europe, nor are the wild plants from which wheat and barley are derived. It is also pretty well estab-

lished that iron was first used in south-eastern Asia. The original Aryan-speakers seem to have made good use of the culture which they borrowed, but it was borrowed and not their own

No association between race and culture has ever been established, and it is pretty safe to say that it does not exist. Jews and Christians are adherents of two partly different religions both of which originated in Palestine, a land in which from the earliest times different races and cultures met and mingled.

AMERICAN ANTHROPOLOGICAL ASSOCIATION

Resolution adopted on December 30, 1938.

RACIALISM AND SCIENCE

Whereas, the prime requisites of science are honest and unbiased search for truth and the freedom to proclaim such truth when discovered and known, and

Whereas, anthropology in many countries is being conscripted and its data distorted and misinterpreted to serve the cause of an unscientific racialism rather than the cause of truth;

Be It Resolved, That the American Anthropological Association repudiates such racialism and adheres to the following statement of facts:

1. Race involves the inheritance of similar physical variations by large groups of mankind, but its psychological and cultural connotations, if they exist, have not been ascertained by science.

2. The terms Aryan and Semitic have no racial significance whatsoever. They simply denote linguistic families.

3. Anthropology provides no scientific basis for discrimination against any people on the ground of racial inferiority, religious affiliation or linguistic heritage.

JOHN HAYNES HOLMES

American clergyman, orator and author, 1879-. —*Through Gentile Eyes*, New York, Jewish Opinion Publishing Co., 1938, p. 75 ff.

THE CRUCIFIXION

As I try to carry my mind back into my early years, I find no memory at all of any conscious reaction upon the story of Jesus' crucifixion . . . I cannot seem to discover that it has ever had any place, either one way or another, in my attitude toward Jews. If it had had any such place, the consequences would certainly have been favorable, for I learned early that Jesus, a Jew, was one of those sublimely heroic men who was not afraid to die a terrible death for his faith. But all this, as I examine my memory, is a blank. What is the explanation?

There is, or at least may be, a two-fold explanation. In the first place, on the negative side, the crucifixion story never came to me with any of the theological entanglements which are involved in the traditional content of Christian doctrine. I never was taught that Jesus was God, or the son of God, or in any way a deity. I never believed that the Nazarene was the central figure of a cosmic drama, the outcome of which had a consequence for eternal good or ill to all mankind. There was never imposed upon me, in other words, any undue emphasis upon the significance of what happened upon Calvary. Certainly I never gathered any intimation that the Jews, or the Romans, or anybody else, were "God-killers." . . . Born and brought up in the Unitarian Church, and in a radical wing of that church, I was happily kept immune from all the consequences, anti-Semitism among the rest, which have followed in the wake of Christian dogmatism and bigotry.

This is the negative side of my experience. There is also the positive side. The crucifixion of Jesus has always ap-

peared to me, so far as I can recollect, as a perfectly natural human event, easily understandable as the result of psychological, political and social forces characteristic of all peoples in all ages. I never looked upon the final tragedy of the drama of Jesus' life, in other words, as anything unique. So far as I can recall, my mind classified it from the beginning with that long series of terrible events which constitutes that dark yet heroic story of martyrdom. Jesus died as Socrates died, as Joan of Arc died, as Savonarola died, as Giordano Bruno died, as Lattimer and Ridley died, as John Brown died

To hold any grudge, or to cherish any prejudice and hate, against Jews as a group because Jesus was slain in Jerusalem would be as foolish, as incredible, as to despise and persecute Greeks today because Socrates was made to drink the hemlock in Athens, or modern Englishmen and Frenchmen because Joan was burned at Rouen, or to assail my own countrymen because the fathers of men now living hanged John Brown at Charlestown. Put the worst possible construction upon the connection of Jews with Jesus' death! Hold them to be exclusively and cruelly responsible for this monstrous crime! They would still be guilty of nothing more or worse than other men have been guilty of under the same circumstances against their own greatest prophets and heroes. Once get the historical point of view upon Jesus' death, in other words, and we discover that the same forces were at work on Calvary's hill as on all the gibbets and pyres of the world.

It is because the crucifixion has never been regarded in this way by the great masses of Christians, but on the contrary has been lifted up, as Jesus was lifted upon the cross, above and therefore out of the universal currents of human passion, that Jews, incidentally in plain violation of the exact historic facts involved, have been held as murderers

whose guilt, transmitted to all future generations, could never be forgotten or forgiven. There are few superstitions in history more monstrous than this, and none which has produced a more ghastly harvest of agony and blood. Its cure, or prevention, as in my own experience, is simply right knowledge. I am not different from other men. If I was saved from that anti-Semitic poison of the crucifixion tale, it is only because I was taught history and not mythology or theology.

XII.

THE BATTLE FOR LIBERTY

And ye shall proclaim liberty throughout the land,
unto all the inhabitants thereof.—Leviticus 25.10.

1. OLIVER CROMWELL: The Fear of Merchants.
2. EARL OF CHESTERFIELD: The Naturalization
of the Jews.
3. CHRISTIAN WILHELM VON DOHM: A Pragmatic History
of the Jews.
4. TADEUSZ CZACKI: From Tolerance to Rights.
5. NAPOLEON BONAPARTE: The Rights of Jews.
6. KARL WILHELM VON HUMBOLDT: Full and Equal Rights.
7. KARL AUGUST, PRINCE VON HARDENBERG: Rights and Duties.
8. WILHELM TRAUGOTT KRUG: The Voice of Reason.
9. WILLIAM HAZLITT: Emancipation of the Jews.
10. RICHARD WHATELY: The Jews' Relief Bill.
11. HERMANN VON PÜCKLER-MUSKAU: On the Road to Reason.
12. KING LOUIS PHILIPPE: Reason versus Prejudice.
13. JOHANN KARL FRIEDRICH ROSENKRANZ: Liberals.
14. HANZ ERNST KARL, GRAF VON ZIETEN: The Golden Rule.
15. HONORÉ DE BALZAC: The Fulfillment of the Prophecy.
16. NICHOLAS PIROGOV: Discrimination.
17. GOTTFRIED KELLER: For the Bill of Love.
18. DEMIDOFF SAN DONATO: Toward a Solution.
19. JOZEF PILSUDSKI: Poland and the Jewish Workers.
20. JAMES RUSSELL LOWELL: The Frenzy of Exclusion.
21. FREDERICK SLEIGH, EARL ROBERTS: A South African Memo-
rial.

22. WILLIAM HUNT: Liberty.
23. ALEXANDER KERENSKY: Rebellion Against Tyrants.
24. GILBERT MURRAY: Can Jews Live?
25. WARREN GAMALIEL HARDING: Americanism.
26. PAUL VON HINDENBURG: Peace versus Prejudice.
27. CARLO SFORZA: The Jew in Italy.
28. GHAZI MUSTAPHA KEMAL ATATURK: The Jews in Turkey.
29. ISMET INONU: Jews and Turks.
30. MEHMED SHERIF BEY: A Turkish Debt.
31. ELEUTHERIOS VENIZELOS: The Jews in Greece.
32. PRINCE ALEXANDER: Descendants of the Maccabees.
33. STOYAN OMARCHEVSKY: The Jew in Bulgaria.
34. AUGUST MAURICE BARRÈS: A Picture That Will Not Perish.
35. FERDINAND FOCH: Jews in France.
36. EDOUARD HERRIOT: It Shall Not Happen.
37. CÉSAR CAMPINCHI: A Monument To Freedom.
38. KAREL ČAPEK: Czechs and Jews.
39. GEORGE APPONYI. New Hungarian Laws.
40. BOGOLJUB JEVTICH: Jews in Yugoslavia.



RENI — Michael Battles for Judah

OLIVER CROMWELL

Lord Protector of England, 1599–1658. He granted the privilege of residence to individual Marranos, and favored the readmission of Jews into England, in spite of the opposition of merchants and divines. —From his address at the Whitehall Conference, on Dec. 18, 1655, q. in *Manasseh ben Israel's Mission to Oliver Cromwell*, ed. Lucien Wolf, London, 1901, p. liii; J. E. Symes, in *Social England*, ed. H. D. Traill, New York, G. P. Putnam's Sons, 1895, v. 4, p. 274 f.

THE FEAR OF MERCHANTS

You [English merchants] say that they are the meanest and most despised of all people. But in that case what becomes of your fears? Can you really be afraid that this contemptible and despised people should be able to prevail in trade and credit over the merchants of England, the noblest and most esteemed merchants of the whole world? . . .

Great is my sympathy with this poor people whom God chose, and to whom He gave the law.

THE EARL OF CHESTERFIELD

Philip Dormer Stanhope, English courtier, orator and wit, 1694–1773. —Letter to his son, Nov. 26, 1753, in *Letters of the Earl of Chesterfield*, ed. John Bradshaw, New York, Charles Scribner's Sons, 1892, v. 2, p. 591; see also his letters to Solomon Dayrolles, June 22 and Nov. 16, v. 3, pp. 1066, 1078.

THE NATURALIZATION OF THE JEWS

The Ministers here, intimidated on the absurd and groundless clamors of the mob, have, very weakly in my mind, repealed, this session, the bill which they had passed in the last for rendering Jews capable of being naturalized by subsequent acts of Parliament. The clamorers triumph and will doubtless make further demands; which, if not granted,

this piece of complaisance will soon be forgotten . . . Wise and honest governors will never, if they can help it, give the people just cause to complain; but then, on the other hand, they will firmly withstand groundless clamor. Besides that this noise against the Jew Bill proceeds from that narrow mob-spirit of *intoleration* in religious, and inhospitality in civil matters; both which all wise governments should oppose.

CHRISTIAN WILHELM VON DOHM

German historian, economist, and political writer, 1751-1820. He contributed much to the cause of Jewish emancipation in Prussia by his unbiased analysis of the Jewish situation in Europe. —From his introduction to *Ueber die bürgerliche Verbesserung der Juden*, Berlin u. Stettin, F. Nicolai, 1781, p. 9 f. Cf. S. M. McCall, *Patriotism of the American Jew*, New York, Plymouth Press, 1924, p. 54 f.

A PRAGMATIC HISTORY OF THE JEWS

[It is my intention] to draw the conclusion from the unhappy history of the Jews that the oppressive conditions under which they still live in most States is merely a survival of the impolitic and inhuman prejudices of the darkest centuries, and therefore unworthy of continuation in our days.

TADEUSZ CZACKI

Polish statesman, historian and educator, 1765-1813. An opponent of the Jesuits, he fought in behalf of popular education in Volhynia, Podolia and the Ukraine, and founded the influential high school in Kremenetz (1805). He endeavored to direct Jews to agriculture, and, as a member of the Polish Commission of the Treasury (1786-1792), he led a movement for the emancipation of the Jews of Poland. —*Rozprawa o Żydach* ("Discourse on the Jews"), Wilno, 1807, ch. 9. Cf. *JE*, v. 4, p. 406.

FROM TOLERANCE TO RIGHTS

When the Sejm, convened in 1788, desired to establish order in the land and grant all classes of the nation a new level of enlightenment, attention was directed to the Jews In that famous Sejm, I served on the Commission of the Treasury, a body that had authority over the Jews in many respects Those who drafted the detailed "Plan for the Reform of the Jews," agreed on the following principles:

1. Until now, the Government has tolerated the Jews; henceforth, it must grant them the rights belonging to citizens. 2. In granting these rights, the Government may and shall require that the Jews be educated to the measure of the country's needs. . . . The law recognizes the Jews as free people In the communities to which they belong, they shall enjoy the franchise. They may elect, and be elected, officers. The law awards the same reward and penalty to Jews as to Christians. They are at liberty to acquire lands and mills by inheritance Taxes are to be the same for Jews as for Christians. No Jew shall be baptized until he has reached a proper age — the twentieth year in the case of men, the eighteenth in that of women. The civil and criminal laws of the Jews are discontinued. They shall, however, maintain their own religious institutions for the adjustment of religious affairs. A Jew who settles on farm-land is exempt from taxes for ten years.

NAPOLEON BONAPARTE

French emperor, conqueror and legislator, 1769–1821. He cherished at one time the dream of a Jewish State in Palestine, and, though not particularly pro-Jewish, indirectly promoted the cause of Jewish emancipation in Europe. —From a letter to Portalis, written in Ostend on Dec. 25, 1807, q. in *Selected Addresses and Papers of Simon Wolf*, Cincinnati, 1926, p. 261 f.

THE RIGHTS OF JEWS

It is against the divine law to prevent the Jew from working on Sundays in order to gain his bread; the Jew has his necessities on Sunday as well as on the week days. The Government could pass such a law only if it were to give bread to those who have none; police and Government have, therefore, no business to interfere

Mr. Portalis had better, therefore, be careful, because these concessions once made, the Government undertaking to interfere in matters that are outside of its sphere, it will not be long before we will be taken back to the unfortunate period of the issue of letters patent of absolution, or the miserable epoch when the priest imagined the right to order the burning alive of the Jew, or to maltreat the citizen who refused to attend mass. The power of the clergy must be confined to the sermon; it is time that the sorely persecuted Jews were left in peace. As long as I live, however, police and dungeon shall never be resorted to in France to tyrannize the citizen of another faith. There are many erring sheep in the Christian fold; let the priest lead these back to the practices of religion.

KARL WILHELM VON HUMBOLDT

German philologist, statesman, writer and poet, 1767-1835. He, like his brother Alexander, was a friend of Moses Mendelssohn and Henrietta Herz, and a defender of the Jews throughout his life. —From a report on new legislation in favor of Jews, drafted for the Government of Prussia in 1809, q. in Luigi Luzzatti, *God in Freedom*, tr. Alfonso Arbib-Costa, New York, 1930, p. 606, by permission of The Macmillan Co., publishers; see *Acta, betreffend Entwurfung einer neuen Constitution für die jüdischen Bewohner in den preussischen Staaten*, June 17, 1809, in Bruno Gebhardt, *Wilhelm von Humboldt als Staatsmann*, v. 1, Stuttgart, 1896, p. 312 ff.

FULL AND EQUAL RIGHTS

Only an immediate concession of full and equal rights is just, politic and consistent We must abandon inhuman and prejudiced ways of thinking, by which a man is judged not by his actual characteristics but by his origin or religion, and he is regarded not as an individual but as a part of a race, whose attributes he necessarily possesses. The state is not an educational but a political institution. No legislative system in favor of the Jew will achieve its end if it uses the word "Jewish" otherwise than in its religious connotation Loss of citizenship should be imposed on Jews only in cases where the same penalty would be imposed on Christians.

KARL AUGUST, PRINCE VON HARDENBERG

Prussian State Chancellor and political reformer, 1750-1822. He was one of the most active promoters of Jewish emancipation in Prussia. —Statements made in 1812 and 1815 respectively.

RIGHTS AND DUTIES

I cannot approve of any law pertaining to Jews which contains more than four words: equal rights, equal duties.

The history of our last war with France proved conclusively that Jews excel in faithful loyalty to the State which takes them close to its bosom. Young men of the Jewish faith were comrades in arms of their Christian fellow-citizens. We can show among them examples of true heroism and of the most glorious disdain for dangers of war. The women, too, like the rest of the Jewish population, joined the Christians in every form of self-sacrifice.

WILHELM TRAUOGOTT KRUG

German philosopher, successor of Kant, later professor in Leipzig, 1770-1842. A warm and life-long defender of political

and religious liberty, he pleaded in many writings for the full emancipation of the Jews. —*Ueber das Verhältniss verschiedener Religionspartheien zum Staat und über die Emancipation der Juden*, Leipzig, 1828, p. 73.

THE VOICE OF REASON

I believe I have refuted sufficiently all that can be said against the emancipation of Jews in Christian states. Will the Jews now be emancipated immediately? Of course not. Custom and prejudice are all too mighty obstructions in human society. Just as there are in England many otherwise reasonable people who still cry out very unreasonably against the emancipation of the Catholics, just as there are an even far more considerable number of men in Catholic countries who would raise a hue against the emancipation of the Protestants were some one to propose it, so there are numerous people in Catholic and Protestant lands who protest against the emancipation of the Jews on the ground that it would entail the ruin of the country, or the decay of religion, or Heaven knows what other misfortunes. Well, let the fanatics cry themselves hoarse. Gradually the voice of reason does prevail, and what is right and proper does come to pass, because that is the will of God.

WILLIAM HAZLITT

English critic, 1778-1830. His hatred of bigotry led him often to note Jewish distress and to condemn Jewish disabilities. Thus he refers to the ghetto of Rome (1826) in his *Notes of a Journey Through France and Italy*: "The Jews are shut up here in a quarter by themselves. I see no reason for it... There was a talk (it being *Anno Santo*) of shutting them up for the whole of the present year.... Owing to the politeness of the age, they no longer burn them as of yore, and that is something. Religious zeal, like all other things, grows old and feeble." —*Emancipation of the Jews*, pub. posthumously in Leigh Hunt's *The Tatler, A Daily Journal of Literature and the Stage*, London, March 28, 1831, v. 2, p. 701 ff.

EMANCIPATION OF THE JEWS

The emancipation of the Jews is but a natural step in the progress of civilization. Laws and institutions are positive things: opinions and sentiments are variable; and it is in conforming the stubbornness and perversity of the former to the freedom and boldness of the latter, that the harmony and beauty of the social order consist. But it is said, "The Jews at present have few grievances to complain of; they are well off, and should be thankful for the indulgence they receive." It is true, we no longer burn them at a stake, or plunder them of their goods: why then continue to insult and fix an idle stigma on them?

We throw in the teeth of the Jews that they are prone to certain sordid vices. If they are vicious it is we who have made them so. Shut out any class of people from the path to fair name, and you reduce them to grovel in the pursuit of riches and the means to live. A man has long been in dread of insult for no just cause, and you complain that he grows reserved and suspicious. You treat him with obloquy and contempt, and wonder that he does not walk by you with an erect and open brow.

We also object to their trades and modes of life; that is, we shut people up in close confinement and complain that they do not live in the open air. The Jews barter and sell commodities, instead of raising or manufacturing them. But this is the necessary traditional consequence of their former persecution and pillage by all nations. They could not set up a trade when they were hunted every moment from place to place and while they could count nothing their own but what they could carry with them. They could not devote themselves to the pursuit of agriculture when they were not allowed to possess a foot of land. You tear people up by the roots and trample on them like noxious weeds, and then make an outcry that they do not take root

in the soil like wholesome plants.' You drive them like a pest from city to city, from kingdom to kingdom, and then call them vagabonds and aliens.

When reason fails, the Christian religion is, as usual, called in aid of persecution. The admission of the Jews, it is said, to any place of trust or emolument in the State ought not to be sanctioned, because they expect the coming of the Messiah and their restoration, one day or other, to their own country: and Christianity, it is said, is part of the law of the land.

As to their exclusion because they expect the coming of the Messiah, and their restoration, one day or other, to their own country, a few words will be sufficient. Even if it is too much for a people, with this reversion in the promised land, to have a "stake in the country" added to it; and the offer of a seat in the House of Commons is too much for anyone who looks forward to a throne in the *New Jerusalem*: this objection comes with but an ill grace from the followers of him who has declared, "My kingdom is not of this world" [John 18:36]; and who on that plea profess to keep all the power and authority in their own hands The restoration of the Jews to their own country, however firmly believed in as an article of faith, has been delayed eighteen hundred years, and may be delayed eighteen hundred more. Are they to remain indifferent to the good or evil, to the respectability or odium that may attach to them all this while? . . .

As to the assertion that Christianity is part of the law of the land, . . . our Divines . . . will tell you that if Christianity, as sanctioning these [anti-Jewish] cruelties or any miserable remnant of them, is part of the law of the land, then the law of the land is no part of Christianity. They do not forget the original character of the Jewish people and will not say anything against it. We and modern Europe

derived from them the whole germ of our civilization, our ideas on the unity of the Deity, on marriage, on morals, "And pure religion breathing household Laws" [Wordsworth, Sonnet "Written in London, 1802"].

... How truly has it been said of prejudice, "that it has the singular ability of accommodating itself to all the possible varieties of the human mind. Some passions and vices are but thinly scattered among mankind and find only here and there a fitness of reception. But prejudice, like the spider, makes everywhere its home. It has neither taste nor choice of place, and all that it requires is room. There is scarcely a situation, except fire and water, in which a spider will not live. So let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with the richest abilities of thinking; let it be hot, cold, dark or light, lonely or inhabited, still prejudice, if undisturbed, will fill it with cobwebs and live like the spider where there seems nothing to live on. If the one prepares her food by poisoning it to her palate and her use, the other does the same; and as several of our passions are strongly characterized by the animal world, prejudice may be denominated "the spider of the mind."

Three hundred years ago all this was natural and in order, because it accorded with the prejudices of the time; now it is absurd and Gothic, because it is contrary to men's reason and feelings. Hatred is the food and growth of ignorance.... Besides, in those dark ages, they wanted some object of natural antipathy, as in country places they get a strange dog or an idiot to hunt down and be the bugbear of the village. But it is the test of reason and refinement to be able to subsist without bugbears. While it was supposed that "the Jews eat little children," it was proper to take precautions against them. But why keep up ill names and the ill odor of a prejudice when the prej-

udice has ceased to exist? It has long ceased amongst the reflecting part of the community; and, although the oldest prejudices are, it is to be lamented, preserved longest in the highest places, and government have been slow to learn good manners, we cannot but be conscious that these errors are passing away. We begin to see, if we do not fully see, that we have no superiority to boast of but reason and philosophy, and that it is well to get rid of vulgar prejudices and nominal distinctions as fast as possible.

RICHARD WHATELY

English prelate, philosopher, historian and economist, Archbishop of Dublin, 1787-1863. —From *A Speech in the House of Lords*, August 1, 1833, on a Bill for the Removal of Certain Disabilities of His Majesty's Subjects of the Jewish Persuasion. London, B. Fellows, 1848.

THE JEWS' RELIEF BILL

Whoever is admitted to a seat in the Legislature is admitted to a share in the government not only of the State, but also of the Church; and that, not only in respect of its temporalities, but also of purely ecclesiastical affairs. If, therefore, the question be asked, "What right can a Jew have, under any circumstances, to legislate for a Christian Church?" I know of no answer that can be given to that question, except by asking another: "What right has a Roman Catholic to legislate for a Protestant church, or a Presbyterian for an Episcopal church? What right, in short, has any man to legislate, in ecclesiastical matters, for any church of which he is not a member?" This anomaly appears to me to exist in all these cases alike. The Jews, it is true, are much further removed from us than any sect of Christians; but it does not follow that they are more likely to make innovations in our religious institutions. They never attempt to make proselytes, nor to introduce into Chris-

tianity any admixture to Judaism; nor is it likely they would attempt, in any way, to interfere with the doctrines or institutions of any description of Christians. Christians, on the contrary, of different persuasions, have often interfered in the most violent manner with each other's faith and worship.

HERMANN VON PÜCKLER-MUSKAU

German soldier, traveler, gardener and author, 1785-1871.
—*Tutti Frutti, Aus den Papieren des Verstorbenen*, Stuttgart, Hallberger, 1834, v. 1, p. 221 f.

ON THE ROAD TO REASON

I am often peeved at the English, just because they are so great, and then again at times so small! However, today, as I put aside the newspaper, I felt permeated with an inner and thorough respect for them. Their emancipation of the Jews, which had just been brought to my attention, is indeed an earnest and glorious token of their spiritual progress and will have the most salutary effect on their own religious advance Hail the noble people that has carried the torch for us in so many directions and has now wielded the ax on that stupid barbarism with which we, to our eternal shame, have persecuted throughout Europe for such a long time a numerous class of our fellow men, whom we ourselves have demoralized in order to charge them subsequently with demoralization. It is a beautiful, final victory of humanity and justice, an example to the world, and we would gladly put a veil over the tendencies which have at the same time gained prominence among us. I do not know how other Christians feel about it, but as for me, I can say truthfully that since I arrived at the age of discretion I have never met an educated Jew without feeling to some extent a sense of shame before him, knowing full well that we have no

right to disdain his coreligionists but that he definitely has a right to despise us. But it will not continue thus. The present age, with all its deficiencies and travail . . . , with all its setbacks and reactions, will finally come to the realm of reason.

KING LOUIS PHILIPPE

"The Citizen King" of France, between the revolutions of 1830 and 1848, 1773-1850. —From an address to a deputation of the *Consistoire Israélite*, on Nov. 5, 1835, in *Moniteur* of Nov. 12, 1835, reprinted in Wolf, pp. 65 f., 73. For similar intercessions, see *AJHS*, v. 11, and Janowsky and Fagen.

REASON VERSUS PREJUDICE

Yes, I have at all times regarded as unjust and impolitic such measures which established among the citizens of one and the same nation differences in social qualification based on differences in their religious beliefs. As a king, I have upheld this principle, and I have already demonstrated to you several times my pleasure at having the opportunity to apply it to you. I hope that the principle will become general; I greatly desire it. . . . I cannot interfere in the affairs of other States, unless French interests are involved, as has happened in the canton of Basle. I maintain that I am glad to have had this opportunity to affirm that under my reign all Frenchmen enjoy the same rights, all obtain the same protection from my Government. I hope that my efforts will not be fruitless, and in the very case under consideration, the canton will abandon a course which is as contrary to the letter of our Swiss treaty as it is to the spirit of the century in which we live. I am happy to have set the example of your complete emancipation, and I thank you for your appreciation of my acts and intentions. I am deeply moved by that which you have just expressed to me.

JOHANN KARL FRIEDRICH ROSENKRANZ

German Hegelian philosopher, 1805-1879. —*Königsberger Skizzen*, Danzig, F. S. Gerhard, 1842, v. 1, p. 281 ff.

LIBERALS

Wherever a barrier falls, it falls also for the Jew. Emancipation of any kind contributes toward his freedom. The liberation of the Negroes in America, the independence of the Greeks, the rise of the national spirit in Ireland, the Reform Bill in England — all of these work for his relief. The Jew in politics is therefore necessarily a liberal. The abrogation of monopolies, of privileges, of the caste system, causes him to appear with sharper demands, makes him await his turn. Who, then, can find fault with him for promoting in all the parliaments of constitutional States and in the Diet of Prussia his own civic emancipation by all the means at his command, and for endeavoring to prevent a relapse into the Middle Ages? He is a friend of enlightenment, of humanity, of progress, of tolerance, of all the slogans of religious liberalism.

HANS ERNST KARL, GRAF VON ZIETEN

Prussian marshal, hero of the Wars of Liberation, representative of the Junkers, 1770-1848. —From his declaration in the United Prussian Diet in 1847, when the question of Jewish emancipation was under discussion.

THE GOLDEN RULE

“Love God above all, and thy neighbor as thyself,” is the first pillar of our common Christian religion: but how can I love my neighbor when I reject him and set him, like a pariah, in narrower bounds than those in which I live and in which he once lived? I maintain therefore that the best proof of love that I can give my neighbor is to permit him

to enjoy equal civil rights, and I vote for the full emancipation of the Jews. The course of my life has often brought me in contact with Jews, and I have always found them to be experienced, industrious, considerate, in a word, good and noble people.

HONORÉ DE BALZAC

French novelist, leader of the realistic school, 1799-1850. In his works of fiction, Balzac did not deviate from the tradition of the stereotype Jew, with all its sinister characteristics, thus catering to the prejudices of the public. However, we cannot mistake his attitude toward the emancipation of the Jews when we read the following reflection, q. in Simon Wolf, "The Influence of the Jews on the Progress of the World" (1888), in *Selected Addresses and Papers of Simon Wolf*, Cincinnati, Union of American Hebrew Congregation, 1926, p. 50.

THE FULFILLMENT OF THE PROPHECY

When we look around us, and calmly contemplate the present condition of the Hebrew race in those countries, where, as in the United States of America, and to a considerable extent in England and in France, the benign influences of modern civilization have been allowed full sway, and compare that ameliorated and daily improving condition with the state of social degradation which these persecuted people have had to endure for centuries, in consequence of the barbarous enactments of wicked and oppressive rulers, we feel, indeed, as if the fulfillment of the prophecy was not very far distant.

NICHOLAS PIROGOV

Russian scientist, physician and educator, 1810-1881. As Curator of Education in the District of Odessa in 1858, he visited the Talmud Torah in that city and wrote his impressions, demanding respect for the Jew, in the *Odessa Vyesnik*. See his

Works, St. Petersburg, 1887, v. 2, p. 54 ff.; Scholz, p. 102 ff.
—From his letter to the editor of *Razsviet*, 1860–61, No. 27;
Scholz, p. 104 f.

DISCRIMINATION

Does anybody deny the Jews a single one of the God-given talents that adorn the human race? Does not their history, the study of which has become a duty among all peoples, bear witness to the excellence of their nation? Does not science hold in esteem the names of many Jews, and are there so few of them even among its most distinguished representatives? And does not Russia need truly educated people in the various fields of its civil service? Who among those that are acquainted with the younger generation of educated Jews, fails to admit their extraordinary zeal for scholarly pursuits and their faculties for the study of languages, of mathematics, of the natural sciences? . . . Why should not society utilize these natural tendencies, this cultural endeavor, that manifest themselves so clearly in a portion of the Jewish people in Russia? . . . How many energetic and useful persons, of whom we are so greatly in need, would our society thus gain on its way to progress, and how many would thus engage in activities to serve our ends? Ignoring for the moment higher motives, would it not coincide with prudent and considerate judgment on our part? Must not every sincere patriot as well as every humane person agree with me that it is our duty, and to our interest, to favor the emancipation of the Jews?

GOTTFRIED KELLER

Swiss poet and novelist, 1819–1890. —From *Nachgelassene Schriften*: An Unpublished Sketch of the Mandate for a Day of Thanksgiving, Penitence and Prayer, set for Sunday, October 21, 1862.

FOR THE BILL OF LOVE

The Great Council whom you, fellow citizens, have elected, has by means of a few paragraphs released the thousand-year old proscript people of Israel from their old restrictions in our Canton, and we have heard no contrary voices lifted from your midst. You have thus honored yourselves. With such a law, dictated finally as much by considerations of humanity as by practical policy, you may appear in good cheer on the forthcoming day of prayer before the God of love and atonement. It will now depend on you to make the written law a productive, vital reality, by offering a friendly reception also in social intercourse to the hitherto estranged and persecuted folk and to assist them wherever they show the inclination to begin their new civic life. What age-old oppression and contempt have failed to accomplish, love will achieve: this people's rigid manners and views will relax, its infirmities will be transformed into useful talents, its varied gifts into virtues, and you will some day have enriched the land, instead of having injured it, as the blind spirit of persecution would have us believe.

DEMIDOFF SAN DONATO

Paul Demidoff, Prince of San Donato, Russian statesman and author, 1839-1885. In 1883, he served, under Count Pahlen, on a Commission to draft a general report on the Jewish question in Russia. He then published, in St. Petersburg, a survey in which he courageously demanded the complete emancipation of the Jews. — *The Jewish Question in Russia*, tr. J. Mitchell, London, Darling & Son, 1884; q. in Leo Errera, *The Russian Jews*, tr. Bella Löwy, London, 1894, p. 199 f.; see also pp. 16, 180 f.

TOWARD A SOLUTION

It is not in exceptional laws against the Jews that the remedy can be found. For more than a century such laws have actually been in operation; and with what results, and

what good purpose have they served? Not even to give satisfaction to that portion of the nation who feared the economic predominance of the Jews, to content whom the Jews have been persecuted, and in spite of which the contrary result has ensued

There is only one remedy for the situation: equal government for the Jews, abolition of exceptional laws, and a spirit of kindness inscribed in the codes which will pass from the letter of the law into daily practice.

JOZEF PILSUDSKI

Polish patriot, leader of reconstituted Poland, 1867-1935. —From the second of a series of three articles on the Jewish question, written by him under the pseudonym of *Czasowy* ("Timely") in *Przedswit*, Polish emigré paper in London, Sept. 1894, No. 9, tr. for this anthology by Moses Moskowitz. These articles were written when the Polish Socialist Party linked its attack on Czarist autocracy with its struggle for Polish independence, and sought the cooperation of the Jewish workers on the pledge of full freedom for the Jews.

POLAND AND THE JEWISH WORKERS

Looking now at the most recent period, we find one paramount factor commanding the Jews to go hand in hand with us — namely, the solidarity of the Polish and Jewish proletariats who, living together and suffering together from the same oppression and exploitation, should combine their forces. This they will undoubtedly do some day. The solidarity of their interests is at the same time a guarantee that when independence will be consummated, even though under a capitalist regime, the Jewish proletarian in the Polish Republic will have a sure and strong ally in the person of the conscious Polish worker who, until the day of victory, will not desist from the life and death struggle against every kind of injustice, national, economic, or political.

JAMES RUSSELL LOWELL

American poet, essayist and ambassador, 1819-91. —From *Democracy*, (his inaugural address on assuming the presidency of the Birmingham and Midland Institute, Birmingham, England, Oct. 6, 1884) in *Literary and Political Addresses*, vol. 6, in the Riverside Edition of his *Writings*, Boston, Houghton, Mifflin & Co., 1899, p. 18 f.

THE FRENZY OF EXCLUSION

One of the most curious of these frenzies of exclusion was that against the emancipation of the Jews. All share in the government of the world was denied for centuries to perhaps the ablest, certainly the most tenacious, race that had ever lived in it — the race to whom we owed our religion and the purest spiritual stimulus and consolation to be found in all literature — a race in which ability seems as natural and hereditary as the curve of their noses, and whose blood, furtively mingling with the bluest bloods in Europe, has quickened them with its own indomitable impulsion.

FREDERICK SLEIGH, EARL ROBERTS

British field-marshal in India and South Africa, 1832-1914. —From an address delivered at the unveiling of a War Memorial to the Jewish soldiers who fell in the South African War, at the Central Synagogue, London, on March 19, 1905, in *Jewish Chronicle*, March 24, 1905, and *JHSE*, v. 5 (1908), p. 58 f.

A SOUTH AFRICAN MEMORIAL

To a Commander-in-Chief all soldiers are the same, whatever may be their form of religion, and it is a great pleasure to me to be able to tell all of you present here today that no men fought better in South Africa than your coreligionists. . . . The list of names on the tablet is remarkable as showing that the Jewish soldiers who fell during the campaign belonged to all branches of the service, and that they came from all parts of the British Empire. Some of

them belonged to the Regular Army, or to the Militia, the Yeomanry, or the Volunteers; while others, the majority, indeed, served with the various irregular corps that were employed — indeed, a very splendid record. These 114 Jews died in the performance of their duty, and I am confident that every one of their brethren living under the protection of the British flag would willingly and cheerfully follow their example, should their country have need of their services.

WILLIAM HUNT

English clergyman, author, president of the Royal Historical Society, 1842–1931. —From his address at a Jewish Historical Society dinner in London, on November 30, 1908, in celebration of the 50th anniversary of the Act of 1858, entitling Jews to sit in Parliament. *JHSE*, v. 6, p. 105 ff.

LIBERTY

The admission of Jews to Parliament was the crowning victory of a long and arduous struggle in which those who fought for liberty fought with a dignity and self-restraint only equalled by their courage and perseverance. They, Jews and Gentiles alike, should be remembered with honor — the Goldsmids, Rothschilds, and Salomons, Grant and Lord Holland, Lord John Russell, Disraeli, Lord Brougham, and others

The struggle for liberty runs through centuries of English history and is not perhaps over. It is true that, first by direct means and then by the gradual growth of constitutional checks, we have been freed from all danger of monarchical tyranny. The people govern themselves, that is to say, we are governed by a majority; and is there no reason to fear the tyranny of a majority? . . . You will remember how, in 1753, a modest Bill for the naturalization of Jews

was brought in by the Pelham administration, was carried and became law. Immediately the country was in a ferment. Religion was in danger, we were all to be made Jews; the Church would be delivered into the hands of unbelievers; the British merchants and tradesmen feared to be undersold; the lower classes that wages would be lowered by competition, for a large influx of Jews was expected A general election was at hand, and, fearful of losing office, the Government repealed the law.

Liberty has not been won for us without suffering, and sorrow, and martyrdoms. The memory of those who have suffered and mourned, and died fighting in the sacred cause, bids us feel for those who in other lands are still subject to tyranny, and admonishes us to be jealous in guarding liberty, even though it be the liberty of one, and he the meanest of our fellows

Here in England liberty in religious matters was long in coming, but the victory is perhaps more complete and final than in some other respects; and, considering this, we may look forward with hope to better times for those who are still undelivered from oppression. It was well-nigh six centuries after the Norman Conquest that the right to religious liberty was asserted as a political maxim. For all practical purposes it was first asserted by Oliver Cromwell who, when a colonel in the parliamentary army had dismissed his lieutenant-colonel on the ground of his being an Anabaptist, wrote to him, "Granted that he be an Anabaptist, does that render him unfit to serve the State? Sir, the State in choosing men to serve it takes no notice of their opinions; if they be willing to serve it faithfully, that suffices." Those should have been decisive words, but more than two hundred years were to pass before they were fully accepted by the admission of the Jews to serve the State in Parliament.

ALEXANDER KERENSKY

Russian Socialist Revolutionary leader, Premier of the Provisional Government from July 22 to November 7, 1917, when he was deposed by the Bolsheviks, 1881-. —From a statement in the *Jewish Chronicle* of London, November, 1918, q. in S. M. McCall, *Patriotism of the American Jew*, New York, Plymouth Press, 1924, p. 162.

REBELLION AGAINST TYRANTS

When in the first days of the Revolution I was Minister of Justice, I decreed the full emancipation of the Jews, thus granting to them the same rights as to all other citizens. Ninety-nine per cent of the Russian Jews are against the Bolsheviks, and during the whole of the Revolution, the Jewish intellectuals and the Jewish masses, were, of all non-Russian races, the most faithful supporters of the Revolution with which they were closely linked as well as with the general interests of the country

During the Revolution the Jews everywhere worked together with the parties who had coalesced to organize and support the Provisional Government. The Jewish bankers, firms, workers' unions — they were all for national defense and for cooperation with the moderate "bourgeois" elements in the upbuilding of the new State.

GILBERT MURRAY

English classical scholar, educator, and statesman, 1866-. —From his statement before the Third Assembly of the League of Nations in 1922, while presenting Chapter 9 of the Council's report dealing with the Protection of Minorities, in Charles H. Levermore, *Third Yearbook of the League of Nations*, Brooklyn Daily Eagle Press, 1923, p. 258.

CAN JEWS LIVE?

Have we made sure that the Jews can live like ordinary citizens as long as they obey the laws in every part of

Europe? I do not think we have. There is a good deal therefore still to consider.

WARREN GAMALIEL HARDING

Twenty-ninth President of the United States, 1865-1923.
—Statement in Samuel Walker McCall, *Patriotism of the American Jew*, New York, Plymouth Press, 1924, p. 257.

AMERICANISM

We fail lamentably where we do not preach effectively tolerance as well as justice and security and respect for the rights of others as much as liberty. And while I hold these views as to all peoples, irrespective of race or creed or condition, I am especially earnest in my protests against the frequent reversions to barbarity in the treatment of the Jewish citizens of many lands, a people who have commanded always my admiration by their genius, industry, endurance, patience and persistence, the virtue and devotion of their domestic lives, their broad charity and philanthropy and their obedience to the laws under which they live.

PAUL VON HINDENBURG

German military and political leader, second President of the Weimar Republic, 1847-1934. —From an interview granted to Miriam Sterner, in *American Jewish World*, June 29, 1928.

PEACE VERSUS PREJUDICE

The Imperial military rules and regulations which were discriminatory to the Jews of our country were not drawn up by me. As a subordinate to the high military command, I had to abide by these laws, of course. But let me assure you, that I was never in favor of any discriminatory laws against any element of our citizenship

The Jewish people have given to humanity some of its greatest men. Germany is proud to have among its citizens

a scholar of the caliber of Prof. Einstein. I do not need to tell you that in Germany your race has a significant share in the development of German culture Informed as I am of the multiple activities of the Jewish race, familiar with their history and coming in contact with the outstanding representatives of your race, I fully appreciate the part Jews play in Germany and all over the world in the advancement of humanity towards a better world

No, there is no room for intolerance and prejudice, if permanent world peace is to be established. That is why I granted you this interview, despite my aversion to talking for the press, in order to make it clear once and for all that democratic Germany will not tolerate any prejudice towards any race or creed.

CARLO SFORZA

Italian statesman, Minister of Foreign Affairs, leader of the Democratic opposition until its suppression in 1926, 1873-. Sforza, like the finest spirits of pre-fascist Italy, expressed often the traditional friendship of the Italian people for the Jews. King Victor Emanuel III, too, expressed his friendly sentiments on many occasions (see, for instance, M. Hunterberg, *Tragedy of the Ages*, New York, Association Press, 1937, p. 55). Even Benito Mussolini, before his capitulation to Hitler, voiced his vigorous opposition to race prejudice and the barbarism of anti-Semitism (see H. Valentin, *Anti-Semitism*, London, F. Gollancz, New York, Viking Press, 1936, p. 105; Hunterberg, *ibid.*; *Ohio Jewish Chronicle*, Sept. 1928, for his interview with Renée Straus; Generoso Pope, in *Il Progresso Italo-Americano*, New York, July 4, 1937; L. Schwarz, *Where Hope Lies*, New York, Farrar & Rinehart, 1940, p. 40, ref. to *Encyclopedia Italiana*, 1929). —From an article in *The American Hebrew*, December 22, 1929, p. 39.

THE JEW IN ITALY

The situation of the Jews in any European country depends not so much on laws and formulae as on generally accepted psychological conditions. No country could have

appeared to the Jews as a more perfect realization of the highest ideals of human fraternity than the Italy of the *Risorgimento*, the Italy which no one — before the Fascist adventure — had dared to convert into an insolent and malignant nationalistic idol.

In the forties, when it was a question of reconstituting Italian unity by destroying the Austrian, the Pontifical and the Bourbon regimes, Cavour had appealed to the Italian Jews for their collaboration. They heard the great statesman's call, and in Garibaldi's battalions, Jewish volunteers constituted a splendid contingent.

As a child, stirred by the reading of the great deeds of the martyrs of the *Risorgimento*, I learned the names of Jewish heroes and did not feel the least surprise. It was natural; just as, later on, no one of our generation considered it strange that a Jew, Ottolenghi, should become Minister of War, or that another Jew, Luzzatti, should become Prime Minister. There was nowhere the slightest trace of the nonsense called anti-Semitism.

With the advent of Fascism, the atmosphere began to change. In order to retain power, the Fascists had to resort to some new theory, and they copied the slogans of extreme nationalism. Their violence against all Liberal parties soon assumed a specifically anti-Semitic form in centers where Jews constituted a group of some importance. So it happened in Leghorn in 1923, for the first time in the history of United Italy, and so in Florence in 1925. No murders, but the devastation of houses; and the houses of rich Jews who had financed Fascism were not spared. In the same period — and again for the first time in the history of United Italy — the Jewish academy in Florence was dissolved. Its crime: having voted a subsidy to the Zionist movement.

A more pronounced symptom of the change in situation,

in spite of the unchanged laws and formulae, was offered with the radical transformation introduced by Fascism in the municipal administration. Ever since the Middle Ages, one of the highest traditions in the public life of Italy had been the general interest of all citizens in the election of mayors and councilors for their historic cities. It was not rare for a Jew to be elected a member of a municipal council. Signor Nathan served for years as mayor of Rome. When confronted with the opposition of important cities, such as Turin and Genoa, Fascism decided to eliminate all municipal councils and elections. Instead, a commissar, and later on a podesta, was appointed for each commune from Rome. And there was not a single Jew, not one, among the thousands of men thus appointed.

The exclusion became even more marked at the last so-called general election. Our Parliament had always enlisted at each election about ten candidates of the Jewish faith, first rate men like Luzzatti and Wollenborg. The last "election" was reduced to a mere formality when the Supreme Fascist Council simply submitted a list of Deputies, and to vote against that list would have been suicidal. Now, regardless of the old tradition, there was not a Jew among the more than five hundred names on that list. It was through the pressure of big business that Signor Olivetti, Federal Secretary of Industry, and Signor Jung were admitted as candidates at the last minute.

What are the possible consequences of the new policy? The more general result will be that, as long as the present regime endures, the great majority of Italian Jews will go into hiding, will try to be ignored and forgotten, leading to the inevitable diminution of their moral character and the destruction of their intellectual and cultural contribution to Italy. The less general effect will be the stifling of the Zionist movement among them. . . . But the revitalization

of the wonderful and neglected mine of Hebraic culture — Italian Zionism was that and nothing more — was so precious a contribution to universal culture that anybody who cares for intellectual values must resent its destruction. Personally, I, as an Italian, deplore it deeply.

And I have long since come to this conclusion, that only liberty, full liberty, will succeed in eliminating the worst and most hateful legacies of the past, anti-Semitism, and every other form of religious and racial hatred.

GHAZI MUSTAPHA KEMAL ATATURK

Turkish patriot, soldier and statesman, founder and first President of the Turkish Republic, 1882–1938. —Statement at Izmir on Feb. 2, 1923, in response to a question by Maître Raphael Amato; in Abraham Galanté, *Turcs et Juifs*, p. 84, *Appendice*, p. 39.

THE JEWS IN TURKEY

We have in our midst faithful elements, who have linked their destiny with that of the dominant element, the Turkish people. Above all, the Jews, having proved their loyalty to this nation and fatherland, have led hitherto a comfortable existence and will continue in the future to live prosperously and happily.

ISMET INONU

Turkish patriot and statesman, hero of the battle of Ineunu, head of the Ottoman delegation to the Lausanne Conference, second President of the Turkish Republic, 1884–. At Lausanne, the Allied Powers insisted on Turkey's maintenance of the special privileges formerly accorded to non-Moslem minorities. The Jews of Turkey wanted equality and not a minority status, and subsequently renounced these minority rights. —From an address at a banquet tendered to the Turkish delegation at Geneva, on Dec. 10, 1922; in Abraham Galante, *Turcs et Juifs*, pp. 83 ff.

JEWS AND TURKS

This reunion will not fail to raise a certain rumor in our country. They will learn with pleasure that Turks and Jews fraternize abroad. Turkish-Jewish bonds are today stronger than ever. As everywhere else, the Jews in Turkey have stood for order, work, progress and peace. In our eyes, they are of great importance because of the special role which they have played in this movement of good-will, of which we have spoken. They labor and enjoy life in our country as much as the Turks — as much as these, because they have not lent an ear to echoes coming from abroad. They consider this fatherland as their own. If all would follow their example, there would be general harmony in the land. Would that all took the Jews as a model!

MEHMED SHERIF BEY

Turkish statesman, senior deputy from Adrianople. —Statement published in *Boz de la Verdad* of Adrianople, May 11, 1923; see *Galanté, Turcs et Juifs*, p. 84 f.

A TURKISH DEBT

You know what the Turkish nation has suffered in the last few years. Everybody abandoned us. Those who had eaten our bread took up arms against us. Even those whom we had raised as children in our midst slaughtered our women. There was nowhere about us the least evidence of kindness, except among our Jewish comrades, who never forgot us. When Turkish flags were insulted in the streets of Stamboul, when our sacred objects were desecrated, we saw pity and tears in the eyes of our Jewish compatriots. A true friend is known at the gate of prison. The Jews of Turkey truly remained our friends at the gate of prison.

While insuring her existence by her own might, our beloved Turkey will never forget these friends of the bitter

days The Turkish nation desires to live in closer and heartier relations with its Jewish fellow citizens. No misunderstanding, no unfriendly thought, divides the two. Everything is clear, everything is sincere, in free Turkey. Our friendship is strong. It is for this reason that we want our fatherland to benefit by the characteristic intelligence of this people, by its capacity and ability in the world of affairs, and to see our Moslem and Jewish fellow citizens march hand in hand.

ELEUTHERIOS VENIZELOS

Greek Prime Minister and revolutionary leader, 1864-1936.
—From an interview given, on Aug. 27, 1931, to Isaac S. Algazi, publisher of the Ladino journal in Istanbul, *La Voz de Oriente*, where it appeared on Sept. 17, 1931; see Galante, *Turcs et Juifs*, p. 80 f., *Appendice*, p. 24 f.

THE JEWS IN GREECE

I profess in general a profound esteem and great veneration for the Jewish people, which has always and everywhere been an element of progress and prosperity. My Government and I regard Greek Jewry as a precious factor toward the economic promotion of our country which is essentially tolerant and where one is not asked whether one is a Jew or a Greek. I am a Cretan, and I count among the Jews a large number of friends and, among these, several political collaborators I do not doubt that the situation in the future will also be satisfactory from all points of view, especially when the Israelites of the newly acquired territories, such, for example, as Salonica, where there is a large community of Jews, will become hellenized like their brethren in the older sections of Greece, who are really Greek in language, sentiment and spirit. Of course, the Jews of the new territories, who were deeply attached to their former fatherland, cannot assimilate suddenly. We

expect the change to come about gradually. I appreciate the reasons for their original hesitance, which has since been greatly modified, and which will soon disappear altogether for the common good of all of us.

PRINCE ALEXANDER

Joseph von Battenberg, German soldier who, in 1879, was elected Prince of Bulgaria, 1857-1893. —Address to his Jewish comrades in arms after the battle of Pirostok in 1885, see *JE*, v. 3, p. 426 f.

DESCENDANTS OF THE MACCABEES

Brave Israelites! By your heroic conduct this day you have proven yourselves to be true descendants of the ancient Maccabees. God grant that you may also distinguish yourselves in the peaceful pursuits for the welfare of Bulgaria!

STOYAN OMARCHEVSKY

Bulgarian statesman, Minister of Public Instruction, editor of the Agrarian People's Union's party organ, *Agrarian Thought*, 1885-. —From an article in *The American Hebrew*, 126:1, November 22, 1929, written long before Bulgaria capitulated physically and morally to the Nazis, and surrendered its 50,000 Jews to their mercy.

THE JEW IN BULGARIA

In our country the Jews have established themselves as good citizens. During the recent wars the majority of them fought in defense of their native or adopted land. Enjoying the general franchise, Jews are free to vote as they please, and may stand for election to high offices, including the House of Commons. There are Jewish members in the National Parliament and in all administrative branches of the Bulgarian Government. In 1921, the Jews of Bulgaria were given cultural and national autonomy, and strenuous

efforts were made by the Government to suppress all manifestations of anti-Semitism.

AUGUST MAURICE BARRÈS

French author, editor of *Action Française*, leader of chauvinistic nationalism, 1862-1923. See his *Les diverses familles spirituelles de la France*, Paris, Plon, 1917, p. 72. —From *The Faith of France, Studies in Spiritual Differences and Unity*, tr. Elisabeth Marbury, Boston & New York, Houghton Mifflin Co., 1918, p. 88. The incident is mentioned also by Louis Barthou (1862-1934), *Lettres à un jeune Français*, Paris, P. Laffitte, p. 28.

A PICTURE THAT WILL NOT PERISH

In the village of Taintrux, near Saint-Dié, in the Vosges, on August 29, 1914 (on a Saturday, the holy day of the Jews), the ambulance belonging to the 14th Corps took fire from the German shells. The stretcher-bearers, in the midst of flames and explosives, carried out the one hundred and fifty wounded men who were there. One of these, who was about to die, asked for a crucifix. He begged Mr. Abraham Bloch, the Jewish chaplain, whom he mistook for the Catholic chaplain, to give it to him. Mr. Bloch lost no time; he looked for it, found it, and carried to this dying man the symbol of the Christian faith. Only a few feet beyond he himself was struck down by an *obus*. He passed away in the arms of the Catholic chaplain, Father Jamin, a Jesuit, whose recital has made this scene public.

No commentary could add to the wave of responsive sympathy which such an act inspires — an act redolent of humane feeling.

An endless list of examples shows us an Israel whose one effort has been to prove her gratitude to France. Step by step we are uplifted; herein fraternity finds its most perfect expression; the venerable rabbi presenting to a dying soldier the immortal reminder of Christ on the cross is, indeed, a picture which can never perish.

FERDINAND FOCH

French Marshal, Commander in Chief of the Allied Armies in France during the World War, 1851-1929. —Statement made to a delegation of American rabbis in 1921. Quotation in Hunterberg, p. 57.

JEWS IN FRANCE

I greet you as representatives of the Jewish people. I thank you for what the Jewish people did in the War. They displayed great valor on the field of battle, taking the offensive as men throughout the struggle. You have reason to be proud of your race.

EDOUARD HERRIOT

French Premier and President of the Chamber of Deputies, 1872-. —See Hunterberg, p. 51 f.

IT SHALL NOT HAPPEN

The Jews have in the course of time become fully integrated in the French nation. They have collaborated loyally in every phase of national endeavor. Their sons have fought by the side of our sons on the battlefield, not once, not merely in the last war, but in every struggle that has taken place since the emancipation by the *Assemblée Nationale* in 1789. Even so they did not collaborate as Jews, but as French citizens. We recognize no racial origin when it comes to citizenship French culture is richer because of the Jewish contribution. Recognizing this, we are grateful for that contribution

But we should not permit sabotaging of the fundamental principles of democracy by allowing our fellow-citizens of Jewish origin to be persecuted and hounded as in certain other countries If ever it should pass to deeds, it will find the great radical majority of the French people solidly lined up, ready to defend not only with words but with

flesh and blood, as well as spirit, the ideals of tolerance, fraternity, equality and freedom To touch the Jews means to touch the sovereignty of the French nation. It shall not happen.

CÉSAR CAMPINCHI

French Minister of Marine in the last pre-war cabinets, 1882-1941. —From an address at the dedication of a monument in memory of the Jewish dead among the Allied armies and the French Foreign Legion, on June 19, 1938, when also Si Kaddour ben Ghabrit spoke officially for Mohammedan Morocco and Mgr. Marie André-Charles Ginisty, Bishop of Verdun, accepted the guardianship of the monument. *New York Times*, June 20, 1938.

A MONUMENT TO FREEDOM

A moving appeal rises from these silent tombs. Those who are dead and separated from all earthly relationships teach us how precarious is victory by force and that it is only in peace and freedom that men can know durable progress . . .

We are not a people who drive out or condemn other men because their ancestors were born outside our frontiers. We believe that every human being has a right to live freely regardless of the shape of his head or the color of his skin. We do not believe in inferior races, but that all humanity should be free, dignified and respected.

KAREL ČAPEK

Czech playwright, critic and author, 1890-1938. —From an interview, given on the occasion of the presentation of Čapek's drama, *Mother*, and published in the *Prager Montagblatt*, February 17, 1938.

CZECHS AND JEWS

I recognize no distinction between the Czech youth and the Jewish. The Jews of our country are Czech in thought

and sentiment just as much as we are. This is borne out by our literature, where we do not single out Francis Langer, or Karel Polacek, or others, as Jews, but know them merely as Czech authors.

COUNT GEORGE APPONYI

Hungarian statesman, leader of the Liberal Party, 1898—. —From an article on the "Jewish Law" [designed to limit artificially to a small quota the Jewish participation in the economic and cultural life of the country, thus marking the first step in the Nazification of Hungary], in *Query*, Book 2, London, 1939, p. 83 f.

NEW HUNGARIAN LAWS

The principle which, in my opinion, makes any such law unacceptable to the man who holds fast to the constitutional tradition of Hungary, is that it is inadmissible, for the sake of monetary, economic or social advantages, especially very problematical ones, to destroy such a pillar of our constitutional and national life as the principle of the equality of the citizen

But there is also a practical side to the question The greatest strength of the Hungarian nation lay in the fact that it understood how to amalgamate by peaceful means and to turn into good patriots those foreign elements which settled here and discovered the possibility of justice and equal opportunity with the older inhabitants Since the advent to power of National Socialism, attempts have been made from German quarters to seduce [the German element] from this allegiance and to introduce the racial principle under pressure from the Third Reich. Up to the present these attempts have only had sporadic success, owing to the strength of the feelings of the German inhabitants of Hungary for the Hungarian State. But this is an excellent reason why we should not allow the racial

principle to reach the Statute Book officially, either by underground means or in the form of anti-Semitism.

... In the middle of the last century there was in Hungary no manufacturing industry, no commerce on a large scale, and no banking in the modern sense of the word. If the Jews took the majority of the positions from the time when they became citizens on an equal footing, it was a case of taking positions which were open not only to them but to others also. It is regrettable enough that the Hungarian middle classes of the time showed little inclination for a business career. This cannot be blamed on to the Jews. On the contrary, in laying the foundations of manufacturing industry, commerce, and a credit system, which are indispensable to a modern State—though of course many Christian Hungarians took their share in this—the Jews brought great profit to the country and made a valuable contribution to the prosperity of the pre-War years, playing a great part in the development of Hungary into a modern State.... The only way to remove the Jewish preponderance in commercial life is for more young Christian Hungarians to take up commercial careers in the future... but it is impossible to rob others by force of the fruits of successful and useful labors.

BOGOLJUB JEVTICH

Yugoslav patriot and diplomat, Minister of State in the Yugoslav Government-in-Exile, former Prime Minister and Minister of Foreign Affairs of Yugoslavia, 1886-. —Statement to the American Jewish Committee and the Association of Yugoslav Jews in the United States, August 6, 1942.

JEWS IN YUGOSLAVIA

The Yugoslav people have never regarded our Jews as subject to a special status in our free community, nor is

such a question being raised with respect to Yugoslavia's future.

Ever since the Serbs gained their independence, our Jews have always enjoyed equal rights. They have been good patriots, as, for instance, during the trying times of the Wars of Liberation and Unification of the Serbs, Croats and Slovenes (1912-1918), when our Jews fought as bravely as all the others for the common ideal, their fatherland. They have maintained this loyalty to this day also in United Yugoslavia. The best and most competent exponents of our national feeling and religious liberalism, King Alexander I and his father, Peter I, were great and sincere friends of the Jews.

On the question of religion, the late King Alexander I made this brief and trenchant statement: "Religion is a private concern of the individual. The days are gone when it determined the domestic policies of a country. I, and our whole nation with me, are for the full equality of all religions in our land. I have never abandoned, and never will abandon, this fundamental Yugoslav principle of liberalism and total religious tolerance."

A few months before this war, the Regency Government, under Hitler's strong pressure, had enacted two anti-Jewish laws, introducing the *numerus clausus* in Yugoslav high schools and universities, and forbidding Jews to trade in food. In the spirit of our national tradition, these laws remained a dead letter, as our whole people, on its own initiative, refused, with unanimity and disgust, to comply with them.

Following the overthrow of the Regency Government, on March 27, 1941, and as soon as they came into power, H. M. King Peter II and the new Yugoslav Government nullified all the laws and regulations of Nazi-Fascist inspiration, including the above-mentioned anti-Jewish laws. The Gov-

ernment's decision was but a faithful interpretation of our nation's will and sentiment, for our people have never known any anti-Jewish, or other racial, prejudices.

Our citizens of the Jewish faith received the same indemnity as all other citizens for their property losses in the First World War. The War Reparations Act made no distinction on the basis of creed or any other basis. Likewise, H. M. King Peter II, following in his father's footsteps, has recently signed a decree declaring null and void all transfers of property rights which have been made in Yugoslavia since April 6, 1941, without the consent of the rightful owner. In other words, all property seized, under pressure of any sort, by the occupying authorities and their agents, will be restored to the rightful owners.

Hitler's "New Order" propaganda has not succeeded in destroying this traditional friendship and harmony, and that is why it is not surprising to see our whole Nation now waging such a brave fight against the common enemy. Overwhelming numbers of our citizens, without distinction of creed, are now fighting under the leadership of our War Minister, the heroic General Draza Mihailovich. Their fight has but one aim — the deliverance of our fatherland, Yugoslavia, and the victory of the democratic ideals.

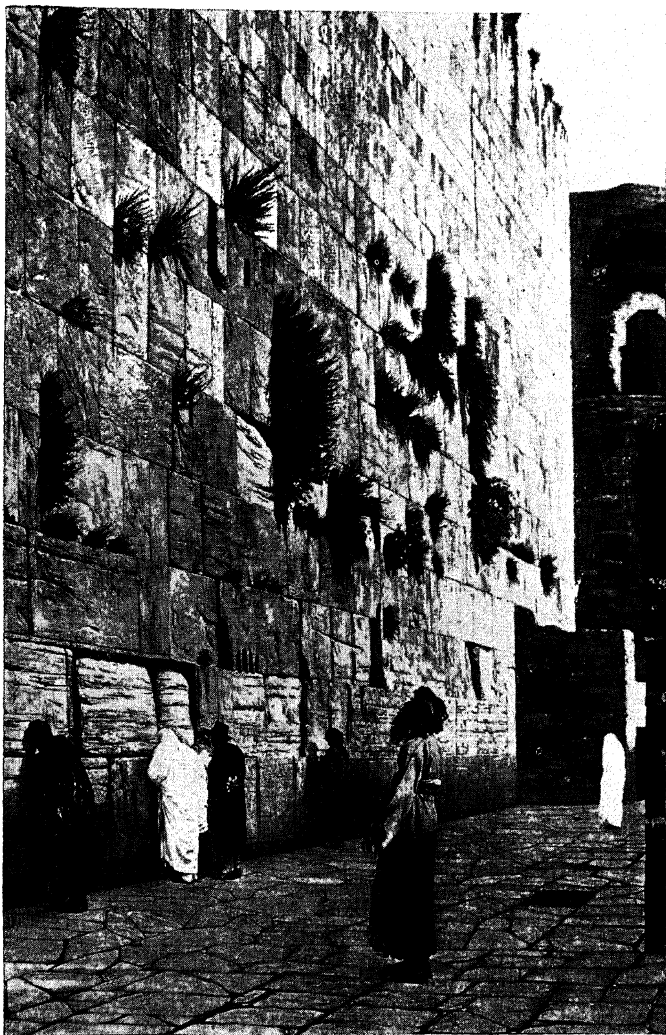
Equal rights and equal duties for all our law-abiding citizens, irrespective of creed, is the guiding principle and the cornerstone for a free and prosperous Yugoslavia.

XIII.

THE QUEST FOR A HOME

And I will bring them back to their land that I gave
unto their fathers.— Jer. 16.15.

1. CHARLES JOSEPH, PRINCE DE LIGNE: A Jewish Jerusalem.
2. LORD ASHLEY: For Israel.
3. CHARLOTTE ELIZABETH TONNA: Israel Will Return.
4. GEORGE ELIOT: The National Ensign.
5. EDWARD CAZALET: The Restoration of the Jews to Palestine.
6. SIDNEY LANIER: The Vision Beautiful.
7. FREDERICK OF BADEN: Zionism.
8. BERTHA VON SUTTNER: Zionism and Cosmopolitanism.
9. FARID KASSAB: Jews in Palestine.
10. THOMAS EDWARD LAWRENCE: Jewish Colonies.
11. MARK SYKES: A League of Ideals.
12. MIHRAN DAMADIAN: Felicitations.
13. STEPHAN PICHON: The Victory of Right.
14. EMIR FEISAL: For a Revived Near East.
15. JAMES RAMSAY MACDONALD: The Pioneers.
16. GEORGE W. RUSSELL (AE): As For Palestine.
17. RONALD STORRS: The Hope.
18. LORD TWEEDSMUIR: A Home in Palestine.
19. SAMUEL SCHOFIELD HAMMERSLEY: A Challenge to Britain.
20. PIERRE VAN PAASSEN: The Scandal of History.
21. WINSTON CHURCHILL: The Land of Promise.
22. COSMO GORDON LANG: Minority Status.



GÉRÔME — The Western Wall

CHARLES JOSEPH, PRINCE DE LIGNE

Belgian and Austrian nobleman, soldier, traveller and author, 1735–1814. He was a friend and counselor of Emperor Joseph II, to whom he addressed a “Memorial about the Jewish problem,” suggesting their emancipation in Europe and their return to Palestine. —From his *Memoirs Upon the Jews* (1797), q. in Sokolow, v. 1, p. 90.

A JEWISH JERUSALEM

If the Turks have a little common sense they will try and attract the Jews to them in order to make them their political, military and financial advisers, their police agents, their merchants, in short to become initiated by their advisers into all wherein lies the strength and weakness of the Christian states. Finally, the Sultan will sell to them the Kingdom of Judah, where they would act better than aforetimes The Jews who would have found again their country would be compelled to make therein flourish the arts, industry, agriculture, and the commerce of Europe. Jerusalem, a horrible nest at present, giving a heartache to the pilgrims who come there now, would become a splendid capital. They would rebuild the Temple of Solomon upon its ruins. They would fix the waters of the torrents of Kidron, which would supply canals for circulation and exportation.

LORD ASHLEY

Anthony Ashley Cooper, seventh Earl of Shaftesbury, English philanthropist and reformer, 1801–1885. When the *London Globe* proposed in 1839 the creation of a Palestinian-Syrian State, he supported the plan in a memorandum addressed to Palmerston, and stressed the duty of England to make restitution for the historic wrong inflicted on the Jews. —Edwin Hodder, *The Life and Work of the Seventh Earl of Shaftesbury*, 3 vols., London, Cassell & Co., 1887. See also entries for July 24, 1840, and Aug. 14, 1843.

FOR ISRAEL

May 17, 1854. Wrote this day to Sir Moses Montefiore, to learn, if I could, the sentiments of his nation respecting a plan I have already opened to Clarendon, and Clarendon to Lord Stratford, that the Sultan should be moved to issue a firman granting to the Jewish people power to hold land in Syria, or any part of the Turkish dominions. This would be analogous to the Decree of Cyrus. Surely no one can say, "you are precipitating events;" they are rushing upon us; we desire simply to meet them. All the East is stirred; the Turkish Empire is in rapid decay; every nation is restless; all hearts expect some great thing; all look to wars, convulsions, changes, new and wonderful issues; nothing, men fear, is to remain as it is, yet no one can shadow even the outline of the events to come. No one can say that we are anticipating prophecy; the requirements of it seem nearly fulfilled; Syria "is wasted without an inhabitant;" these vast and fertile regions will soon be without a ruler, without a known and acknowledged power to claim dominion. The territory must be assigned to some one or other; can it be given to an European potentate? to any American colony? to any Asiatic sovereign or tribe? Are there aspirants from Africa to fasten a demand on the soil from Hamath to the river of Egypt? No, no, no! There is *a country without a nation*; and God now, in His wisdom and mercy, directs us to *a nation without a country*. His own once loved, nay still loved people, the sons of Abraham, of Isaac, and of Jacob.

CHARLOTTE ELIZABETH TONNA

English novelist and popular writer, especially for the young, 1790-1846. For her interest in Jews and Judaism, see Introduction, p. 24 f. —The quotation is from her history, *Judaea Capta*, New York, Baker & Scribner, 1846, p. 211 f.; M. W. Dodd, 1854, p. 222 f.

ISRAEL WILL RETURN

There is nothing more clearly, more forcibly, more unequivocally set forth in Scripture than is the eternal, immutable promise of the Most High to bring back the nation of Israel, to cause them, as such, again to inherit the place now long desolate, and to fulfill to the letter, no less than in its spiritual signification, the covenant ratified to Abraham concerning the gift of the land of Canaan to his descendants for ever. Spiritualize as we may in reference to the Old Testament prophecies, we cannot, as Christians, evade the force of the apostle's exposition of them in the eleventh chapter of his Epistle to the Romans. On the continent, the impression prevails that it is an integral part of Christianity to hate and to persecute the Jew; here, where all odious and cruel prejudice against them is rapidly dying away, they find that the great test of religious zeal on their behalf appears to be the earnest desire to rob them of their nationality and to blend them in an undistinguished mass with the Gentiles around them . . . The old divines among us were fond of the saying, "No cross, no crown;" our creed, as held up to the Jews, appears to consist in the assertion, "A cross, but no crown."

Blessed be the Lord God of Israel! the number of those who remain under this impression is daily diminishing, and the clear, strong, piercing light of revelation is shining more and more through breaking clouds, soon to roll away and leave its lustre unimpeded.

GEORGE ELIOT

Mary Ann Evans Cross, English poetess and novelist, 1819-1880. Having entertained the common prejudices against Jews in her youth (See Introduction p. 16f.), she grew into a profound student and admirer of the Jewish genius, and became a spiritual progenitress of modern Zionism. She voiced her reverence for Jewish tradition and her espousal of the right and duty of the

Jew to remain loyal to his historic faith and destiny, in her novel *Daniel Deronda*, in her essay *The Modern Hep! Hep! Hep!*, and in other writings. In a letter to Harriet Beecher Stowe, dated Oct. 29, 1876, she replied eloquently to criticism of her pro-Jewish sentiments (*George Eliot's Life, as related in her Letters and Journals*, ed. J. W. Cross, New York, Harper & Bros., 1885, v. 3, p. 211 ff.), as did Sidney Lanier in his lectures on *The English Novel* (See p. 431 ff. of this volume). See David Kaufmann, *George Eliot and Judaism, An Attempt to Appreciate 'Daniel Deronda,'* tr. from the German, Edinburgh, 1871. —The quotation is from Mordecai's argument in *Daniel Deronda* (1876), ch. 42.

THE NATIONAL ENSIGN

"The heritage of Israel is beating in the pulses of many millions; there it lives in their veins as a power without understanding, like the morning exultation of herds; it is the inborn half of memory, moving as in a dream among writings on the walls, which it sees dimly, but cannot divide into speech. Let the torch of visible community be lighted! Let the reason of Israel disclose itself in a great outward deed, and let there be another great migration, another choosing of Israel to be a nationality, whose members may still stretch to the ends of the earth, even as the sons of England and Germany, whom enterprise carries afar, but who still have a national hearth and a tribunal of national opinion Who says that the history and the literature of our race are dead? Are they not as living as the history and literature of Greece and Rome, which have inspired revolutions, enkindled the thought of Europe, and made the unrighteous powers tremble? These were an inheritance dug from the tomb. Ours is an inheritance that has never ceased to quiver in millions of human frames

"I cherish nothing for the Jewish nation, I seek nothing for them, but the good which promises good to all the nations. The spirit of our religious life, which is one with our national life, is not hatred of aught but wrong Our national life was a growing light. Let the central fire be

kindled again, and the light will reach far. The degraded and scorned of our race will learn to think of their sacred land, not as a place for saintly beggary to await death in loathsome idleness, but as a republic where the Jewish spirit manifests itself in a new order founded on the old, purified, enriched by the experience our greatest sons have gathered from the life of the ages. How long is it? — only two centuries since a vessel carried over the ocean the beginnings of the great North American Nation. The people grew like meeting waters. They were various in habit and sect. There came a time, a century ago, when they needed a polity, and there were heroes of peace among them. What had they to form a polity with but memories of Europe corrected by a vision of a better? Let our wise and wealthy show themselves heroes. They have the memories of the East and West, and they have the full vision of a better. A new Persia with a purified religion magnified itself in art and wisdom. So with a new Judea poised between East and West — a covenant of reconciliation I say that the strongest principle of growth lies in human choice. The sons of Judah have to choose, that God may again choose them. The Messianic time is the time when Israel shall will the planting of the national ensign. The Nile overflowed and rushed onward: the Egyptian could not choose the overflow, but he chose to work and make channels for the fructifying waters, and Egypt became the land of corn. Shall man, whose soul is set in the royalty of discernment and resolve, deny his rank, and say, 'I am an onlooker; ask no choice or purpose of me?' That is the blasphemy of this time; and the divine principle of our race is action, choice, resolved memory. Let us contradict the blasphemy of the time, and help to will our own better future and the better future of the world — not to renounce our higher gift, and say, 'Let us be as if we were not among

the populations;’ but choose our full heritage, claim the brotherhood of our nation, and carry into it a new brotherhood with the nations of the Gentiles. The vision is there; it will be fulfilled.”

EDWARD CAZALET

English statesman and author, 1827–1883. — *England's Policy in the East*, 2nd ed., London, 1879, pp. 22–26; see Sokolow, v. 1, p. 207, v. 2, p. 267 ff.

THE RESTORATION OF THE JEWS TO PALESTINE

The restoration of the Jews to their own land seems to me the only practicable means by which the regeneration of Syria can be effected All that is required is that England should create the condition under which a large number of Jews would gradually migrate on their own account to Syria and Palestine. The first condition of such a movement is that law and order should be introduced under our Protectorate

It has long been a cherished project with the Jews to establish a college in the Holy Land, which would serve as a center of Jewish philosophy and science. Such an institution would readily meet with support and incalculably quicken the pulses of their national life

It is a remarkable fact that this scattered and down-trodden people possess within themselves all the elements which go to form a united nation. They have a code of laws for their own government; they have a literature, a history, a language, and a religion, which are peculiar to them. Their education is, with some exceptions, on a par with that of the most civilized nations. Numbers of them excel in all the different branches of mechanics and art; and in trade and finance they are, as we all know, unrivalled. Though

last, not least they are a people who would fight bravely in the defence of their country

No one who has any knowledge of the Jewish character can for a moment doubt that if the Jews were restored to their country under an English protectorate they would prove true to our nation, and that Syria would become as firmly united to England as if it were peopled by our own countrymen.

SIDNEY LANIER

American poet, novelist and critic, 1843–1881. The excerpt is from his 1881 lectures at Johns Hopkins University, when he took occasion to discuss a “critical summary” of *Daniel Deronda*, which had appeared in the *Saturday Review* a day or two after George Eliot’s death in 1880. *The English Novel* (1883), rev. ed., New York, Scribner’s Sons, 1908, p. 294–297.

THE VISION BEAUTIFUL

When I hear these critics not only assume that *Deronda*’s mission is *the* moral purpose of this book, but even belittle that by declaring that George Eliot’s enthusiasm for the rehabilitation of the Jews must have been due to a chance personal acquaintance of hers with some fervid Jew who led her off into these chimerical fancies; and when I find this tone prevailing not only with the Philistines but among a great part of George Eliot’s otherwise friends and lovers; then I am in a state of amazement which precludes anything like critical judgment on my part. As for me, no Jew — not even the poorest shambling clothes-dealer in Harrison Street — but startles me effectually out of this work-a-day world: when I look upon the face of a Jew, I seem to feel a little wind fresh from off the sea of Tiberias, I seem to receive a message which has come under the whole sea of time from the further shore of it: this wandering person,

who without a home in any nation has yet made a literature which is at home in every nation, carries me in one direction to my mysterious brethren the cave-men and the lake dwellers, in the other direction to the masterful carpenter of Bethlehem, climax of our race. Until you can bring me a statesman more comprehensive in view and more diligent in detail than Moses, until you can bring me poets more spiritual than David and him who wrote Job, until you can bring me a lover more pure or a mystic more rapt than John, until you can bring me a man more dear and friendly and helpful and strong and human and Christly than Jesus — do not speak to me slightly of the Jew. And now, to gather together these people from the four ends of the earth, to rehabilitate them in their thousand-fold consecrated home after so many ages of wandering, to re-make them into a homogeneous nation at once the newest and the oldest upon the earth, to endow the nineteenth century with that prodigious momentum which all the old Jewish fervor and spirituality and tenacity would acquire in the backward spring from such long ages of restraint and oppression, and with the mighty accumulation of cosmopolitan experiences; the bare suggestion would seem enough to stir the blood of the most ungentle Gentile. And if, anticipating a certain shame in their attitude, these objectors add that Deronda's mission was chimerical, I reply that since we have seen the telegraph and the photophone and the railway and Benjamin Disraeli prime minister of England, the word chimerical has ceased to have a meaning. Somewhere in this same book we are discussing George Eliot says: "There is a sort of human paste that when it comes near the fire of enthusiasm is only baked into harder shape." Such seem to me those who remain sardonically unaffected by the idea of Jewish restoration. As for me: the movement seems so noble and captivating that to fail in it appears finer than

to succeed in most of the promising projects of this world; and one almost wishes one were a Jew, that one might begin it without loss of time.

FREDERICK OF BADEN

German statesman, Grand Duke of Baden, 1826–1907. —From an audience granted to Dr. A. Berliner on July 25, 1899, at St. Moritz, in Kronberger, p. 28.

ZIONISM

Doctor, you know, of course, the Zionist movement and its leader, Dr. Herzl. Yes, Dr. Herzl is a noble man, who placed himself at the head of the organization without any self-seeking and out of the purest motives. The Governments have as yet, unfortunately, no true understanding of the cause, but that will come in time. Thank God, we do not need such havens of refuge for our German Jews; but we do need them for your coreligionists in the East and North.

BERTHA VON SUTTNER

Austrian novelist, Nobel Peace Prize winner, 1843–1914. From her account of a conversation with Léon Bourgeois, French statesman, chairman of the Arbitration Commission at the Hague Peace Conference, Nobel Peace Prize winner, 1851–1925. The conversation took place at Scheveningen at the time of the Hague Conference (1900), while the head of the French delegation, the French ambassador, and several other men, including Dr. Theodore Herzl, were the dinner guests of the Baroness. —See Kronberger, p. 115–119.

ZIONISM AND COSMOPOLITANISM

“To be a Zionist,” said Bourgeois, “means to resist anti-Semitism. Hatred of the Jews is injurious to the rest of the community perhaps even more than to the Jews. It breeds coarseness, it inhibits refinement, and it interferes seriously

with the realization of the very ideals in the name of which we are assembled here at the Hague . . . We may expect an enrichment of general culture from such a newly constituted nation that dares to assert itself, and that is composed of such intelligent, capable and gifted elements . . .”

“You forget one thing in your plea . . . When we hear Zionism discussed, we hear all possible philosophical and political issues expounded, but the fact that hundreds of thousands of poor people, who are actually languishing in the deepest misery, may be saved, should be saved, that is usually ignored.”

“Indeed. But the following argument is raised most frequently, and especially in our circles that are antagonistic to Zionism: Let us welcome the fact that the Jews represent among us a cosmopolitan element, that their scholars, artists and thinkers transcend the nationalistic concepts in their labors and creative effort.”

“As if all the Jews would have to go to Palestine,” I interrupted, “when a haven of refuge would exist for the persecuted among them!”

“That argument is wrong from another angle,” replied Bourgeois. “The humanistic-cosmopolitan principles, which inspire a portion of Jewry, might be expected to be adopted universally if the Jews were powerful and numerous enough to absorb the other people; but that is not the case.”

“Certainly. And then, in order to be decidedly cosmopolitan, that is, to recognize that the interests of humanity supersede, or rather comprehend, the interests of one’s fatherland, one must —”

“One must first of all have a fatherland,” supplemented Bourgeois.

FARID KASSAB

Arab scholar, author and political leader. —From *Le Nouvel Empire Arabe, la Curie Romaine et le prétendu péril juif universel*,

Paris, 1906, pp. 42, 45, A Reply to *Le Reveil de la Nation Arabe* by Nedjib Azoury Bey, q. in Sokolow, v. 1, p. 301 f.

JEW IN PALESTINE

We have seen the Jews in Palestine, we have observed them very closely, and we can set at ease the alarmed Azoury and his church. They do not propose to establish an empire, to combat the Arabs, or to wrest from the Christians a cave or a tomb, anything that has become for some a unique cult object, for others, for impostors, the means of securing a livelihood in affluence and indolence

If the Jews and the natives, aided by the Ottoman Government, will succeed in restoring to Palestine a little of its ancient splendor, they will receive the thanks of history and of posterity.

THOMAS EDWARD LAWRENCE

English orientalist, writer and organizer of the Arab support for the Allies in the World War, 1888-1935. —From a letter addressed to his mother, and dated from Hotel Victoria, Beyrout, August 2, 1909, in *The Letters of T. E. Lawrence*, ed. David Garnett, New York, Copyright 1938, 1939, by Doubleday, Doran & Co., p. 74.

JEWISH COLONIES

Tiberias is a hot, dirty, not unpicturesque old town, with a lovely port, where the fishermen loaf about all day: the circuit of the walls is interesting. Then I walked down the lakeside to its Southern end where the Jordan leaves it, and down the river valley for miles. It was a fair road, but it is such a comfort to *know* that the country was not a bit like this in the time of Our Lord. The Renaissance painters were right, who drew him and his disciples feasting in a pillared hall, or sunning themselves on marble staircases: everywhere one finds remains of splendid Roman roads and

houses and public buildings, and Galilee was the most Romanized province of Palestine. Also the country was well-peopled, and well watered artificially: There were not 20 miles of thistles behind Capernaum! and on the way round the lake they did not come upon dirty, dilapidated Bedouin tents, with the people calling to them to come in and talk, while miserable curs came snapping at their heels: Palestine was a decent country then, and could so easily be made so again. The sooner the Jews farm it all the better: their colonies are bright spots in a desert.

MARK SYKES

English traveller, statesman, promoter of Arab independence, and co-author of the "Sykes-Picot Agreement" on the Syrian question, 1879-1919. —From an address delivered at the Thanksgiving Meeting at the London Opera House, on December 2, 1917, in honor of the British declaration in favor of the establishment in Palestine of a Jewish national home. See *Great Britain, Palestine and the Jews*, New York, George H. Doran Co., 1918, p. 44 ff.; Shane Leslie, *Mark Sykes: His Life and Letters*, p. 269.

A LEAGUE OF IDEALS

I pray that you realise that it may be your destiny to be the bridge between Asia and Europe; to bring the spirituality of Asia to Europe and the vitality of Europe to Asia. I firmly believe that is the mission of Zionism. I see here something which is greater than the dream even of a League of Nations, which is a dream of a League of Races and finally a League of Ideals. There is the great vision; that is what may, that is what does, I believe, lie before you.

But no person realizes more than I do — I know the ground, some of it, and boldly I dare to say that there lie before you dangers, difficulties and possible obstructions; but, ladies and gentlemen, your time of probation has been long. You are schooled in adversity; you can look on

difficulties with calm, and you will overcome them. I do not look for a sudden magic transformation. No; but I believe that you are beginning a great and beneficial and irresistible transition. That is what you are beginning.

Now, I believe, you are going to set up a power which is not a domination of blood or a domination of gold, but a domination of intellectual force. I believe you will see in Palestine a great centre of ideals radiating out to every country in the world where your people are. And if there is one thing that gives me great pleasure here to-day it is to feel that you — at this turning-point in your history, when the Government made its declaration — you thought not only of yourselves, but you thought also — and afterwards you will look back with joy on the fact — when the hope of redemption was held out to you, you thought not only of yourselves but also of your fellows in adversity, the Armenians and the Arabs.

MIHRAN DAMADIAN

Representative of the Armenian ministry in Rome in 1918.
—Letter to the “pro Israele” Committee of Rome, in Chasanowitsch and Motzkin, p. 110. See also the remarks of M. H. N. Mostditchian, a member of the Armenian Peace Delegation, at the Thanksgiving meeting in London on Dec. 2, 1917, in *Great Britain, Palestine and the Jews*, p. 55.

FELICITATIONS

The Armenians convey to the Jewish people an expression of their strong sympathy and best felicitations. We stand at the commencement of a new era, in which the entire world will proclaim and recognize liberty, equality and fraternity, and in which the sufferings which your fiercely persecuted race has had to endure for 2000 years, will become merely a sad memory. Humanity will no longer tolerate such scandals as Armenian massacres or

Jewish pogroms. No one will be able again to oppress a large or a small nation. Palestine, the land of your fathers . . . will once again, thanks to the admirable will-power and democratic spirit of your people, become a place of prosperity and light, the meeting ground where the three religions and races, the Hebrew, the Arab and the European, will unite harmoniously. Independent Armenia will constitute an insurmountable bulwark against any new and hostile attack on Palestine. Armenia and Palestine, akin through their suffering, conscious of their cultural missions, greet one another and pledge one another mutual brotherly understanding.

STEPHAN PICHON

French editor and statesman, Minister of Foreign Affairs, representative of France at the Peace Conference in 1919, 1857-1933. —From his Introduction to N. Sokolow, v. 2, pp. viii-ix.

THE VICTORY OF RIGHT

Is there anyone, not devoid of the most elementary sentiments of humanity and justice, who would deny to this exiled people the right to reclaim their place, by the same title as other indigenous elements hold, in a Palestine where the collective control of the European Powers would guarantee to every one the protection of his most sacred rights?

Having entered the war in order to assure the final victory of right over might, France is pleased that Zionism has found such staunch support in her midst and amidst her Allies I am personally happy over the occasion which has presented itself to me to reiterate the pledges made by the Government of the Republic for the ultimate triumph of a cause that has evoked so much sympathy among the French people.

EMIR FEISAL

Arab prince, leader of the Hedjaz Delegation to the Peace Conference, later King of Iraq, 1885–1933. On Arab sympathy with the cause of Zionism, see Andrews, vol. 2, p. 58 f.; remarks of Shahk Ismail Abdul-al Akki and M. Wadia Desrawani at the Zionist Thanksgiving Meeting held in London on Dec. 2, 1917, in *Great Britain, Palestine and the Jews*, New York, Geo. H. Doran Co., 1918, p. 50 f.; summary of the "Treaty of Friendship" signed between Arab and Zionist leaders in London on Jan. 3, 1919, in Hoexter and Jung, p. 325. —From a letter to Felix Frankfurter, dated March 3, 1919.

FOR A REVIVED NEAR EAST

We Arabs, especially the educated among us, look with the deepest sympathy on the Zionist movement. Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist Organization to the Peace Conference, and we regard them as moderate and proper. We will do our best, in so far as we are concerned, to help them through: we will wish the Jews a most hearty welcome home.

With the chiefs of your movement, especially with Dr. Weizmann, we have had, and continue to have, the closest relations. He has been a great helper of our cause, and I hope the Arabs may soon be in a position to make the Jews some return for their kindness. We are working together for a reformed and revived Near East, and our two movements complete one another. The Jewish movement is national and not imperialist. Our movement is national and not imperialist, and there is room in Syria for us both. Indeed I think that neither can be a real success without the other.

I look forward, and my people with me look forward, to a future in which we will help you and you will help us, so that the countries in which we are mutually interested may once again take their place in the community of civilized peoples of the world.

JAMES RAMSAY MACDONALD

English labor leader and Prime Minister, 1866–1937. —Quotation, dating from 1924, in Hertz, p. 185.

THE PIONEERS

Palestine and the Jew can never be separated. No power on earth can take from this land its magic attractions for its people. I have seen the living, the youth, the believers, planting the waste places and adorning the land as a bride is adorned by gifts from the bridegroom. These things are evidence that in the heart of Judaism there is love, and that in the Jew's mind there is a quest which he will pursue in the face of all obstacles and through wearily long generations, until the prophecies of his ancient teachers and of his own heart have been fulfilled.

I have seen them bestriding heaps of stones being broken for roadmaking; I have met them, rough-handed, in the ragged garments of laborers, mud-raked, working on the land, and they were happy. Such men do not shirk; they are the soul of communities, the influences that shame dishonesty, the inspiration of their fellows. Such is the Jew who is going to Palestine. He is an idealist and a worker. He has a vision of a Palestine which is to be the home of his people, and love enters much into his labors. Ten years of the work which I saw will increase the wealth of Palestine a hundredfold.

GEORGE W. RUSSELL (AE)

Irish poet, mystic and economist, 1867–1935. —From an interview given to Meyer F. Steinglass, in *The Jewish Standard*, Toronto, 3:11, April 24, 1931, p. 406 ff.

AS FOR PALESTINE

Men don't get homelands by declarations and dreaming.
I'm an Irishman. I ought to know.

If you want land, you'll have to fight for it. That seems to be the way countries get it. Nearly every country which has gotten land in the past fought for it; and if you are Darwinians, this method is fully justified. It's a case of the survival of the fittest. I'd like to think of other methods, but this one has generally been the most efficient.

Make Palestine a cultural center, make it the center of Jewish scholarship and revive the spiritual glory of the ancient people which has a natural affinity for religion. It is not important, essentially, how much land the Jews have or how much political power they enjoy. What does size matter? Athens and the Greek states were insignificant territorially, and yet they produced not only the world's greatest cultures but the great political writings of Plato. In small states the principles of economics, sociology and politics can be more intimately and more scientifically worked out. What does size matter? The Jews can make the world sit up and take notice; they can make the resurrection of Palestine one of the most exciting phenomena of present day history.

RONALD STORRS

English orientalist, colonial administrator, Governor of Jerusalem during 1918-1926, 1881-. —*Memoirs*, New York, 1937, pp. 360 f., 367 ff., courtesy of G. P. Putnam's Sons.

THE HOPE

We believed (and I still believe) that there was in the world no aspiration more nobly idealistic than the return of the Jews to the Land immortalized by the spirit of Israel. Which nation had not wrought them infinite harm? Which had not profited by their genius? Which of all was more steeped in the Book of Books or had pondered more deeply upon the prophecies thereof than England? The Return

stood indeed for something more than a tradition, an ideal or a hope. It was The Hope — *Miqveh Yisroel* — the Hope of Israel, which had never deserted the Jews in their darkest hour — when indeed the *Shechinah* had shone all the brighter, “a jewel hung in ghastly night.” In the triumph of the Peace, the wrongs of all the world would be righted; why not also the most ancient of wrongs?

The great adventure of Zionism soon drew upon itself, not necessarily from those most concerned, a withering fire of cheap and ill-informed criticism. At a time when Jews all over the world were pouring their money into Palestine without hope of material return or even of beholding the country, wiseacres knew that “there must be money in it somewhere, or the Jews would not be going there”. . . . Who again had ever heard of those sedentary stockbroking Jews really consenting to the dull physical toil of laboring on the land? — as if a race debarred for two thousand years from holding one acre could be expected without opportunity to give proof of deep love of the soil; as if the thousand deaths by malaria of the pioneers in marshes and dunes had no significance, any more than the young European graduates ploughing the plain of Sharon or breaking stones on the parched high-roads of Galilee. Who that descended with Sir Herbert Samuel for the first blessing of the New Vintage in Rishon le-Tsion and saw the proud skill of the harvesters and the tears of holy joy in the eyes of the older men when the British High Commissioner read the portion of the Law in Hebrew, could dare to doubt their physical energy or their worship of their land? A British general commanding one of the detachments which took Jerusalem told me at the time that the most reckless bravery he had ever seen was shown by a young Jewish lance-corporal of a London regiment who, mounting over a ridge into sudden sight of Jerusalem, seemed to be transported and trans-

formed, rushed alone against a Turkish machine gun, killed the entire crew and captured the gun. Equally unfair, indeed wilfully blind, is the tendency even now of those who concentrate upon Arab grievances, or the mistakes of individual Zionists, and ignore the magnificent dedication of heart and brain, of strength and strain, of time and treasure lavished by World Zionism upon the Land of their soul's desire.

Is this, finally, a time for the Mandatory of the Nations to show herself laggard or ungenerous in offering, not mere sympathy, but their destined and appointed refuge to the helpless victims of that pogrom of Central Europe which is compelling the horror and indignation of the civilized world?

LORD TWEEDSMUIR

John Buchan, Scottish novelist, historian, Governor General of Canada, 1875-1940. —From his address at a Zionist dinner in Montreal, on April 20, 1936.

A HOME IN PALESTINE

To my mind the Jew is the natural bridge between the East and the West The prosperity of the old inhabitants, the Arabs, depends upon the prosperity of Palestine as a whole, and to this the newcomers have most nobly contributed

Zionism has never been more important than at this moment In these days, when most countries are jealously restricting their immigration, Palestine is the one city of refuge left to the persecuted. Of course it cannot meet the whole problem. The number of Jews who can be admitted must depend rigidly upon Palestine's economic capacity to absorb them. But that there should be such a city of refuge, even though its capacity for reception is

limited, gives beyond doubt a certain hope and comfort to the Jews in the darkest hour that they have known since Titus captured Jerusalem. The success of Zionism is no less important to Britain. Palestine holds the key to the strategical position on the great route between West and East. The war in Abyssinia has caused most of us to reflect upon the safeguarding of that highroad. To have a strong and contented Palestine will, in the future, be of incalculable value to the British Empire.

These are utilitarian arguments which I have given you, but there is another which must appeal to any man of imagination and humanity. The Jews have never forgotten Jerusalem, but till a few years ago their Holy Land has been only an inspiration and a dream. Now it is being made a reality. Perhaps this appeals specially to a Scotsman, for we Scots, like the Jews, have always been a far-wandering race, scattered over every part of the globe. But in our wanderings we have always had Scotland behind us, our mother country, the shrine of our sentiments and memories. Is it not right and fitting that the Jew, after long wanderings, should again find his homeland?

SAMUEL SCHOFIELD HAMMERSLEY

English industrial and political leader, Conservative member of the House of Commons, 1892-. —From an address in the House of Commons on Nov. 21, 1938, q. in *New York Times*, Nov. 22, 1938.

A CHALLENGE TO BRITAIN

The objective of settling these Jews in other countries is well within the capacity of the world to achieve. Parliament and the British Empire are in a position materially to help.

The most obvious way in which immediate help can come, of course, is from Palestine. There should be an immediate

increase in available immigration there. There are other parts of the empire where immediate prospects are not so favorable but where a great deal can be done.

British Somaliland, Kenya, Tanganyika and, in a smaller way, British Guiana, will greatly benefit through the immigration of intelligent and industrious individuals whom Germany has first dispossessed and is now driving out. This is a challenge which Britain, champion of the oppressed, cannot ignore.

PIERRE VAN PAASSEN

Dutch-Canadian journalist, 1895-. He was an eye-witness of the Arab riots in Palestine in 1929. —*Days of Our Years*, New York, Hillman-Curl, 1939, pp. 395 f., 400-402, 418 ff.

THE SCANDAL OF HISTORY

What grieved me most was not the Arabic opposition to the Zionist enterprise — I understood the Mufti's motives thoroughly — but the fact that the insinuations of the oily-tongued spokesman of the Arabic feudal order were being accepted at their face value by certain of my journalistic colleagues — men who subsequently cried out their indignation in books, not over the slaughter of Jewish scholars and little Jewish children, the wanton destruction of agricultural colonies, the uprooting of eucalyptus forests and the general terrorism of bands of savage hoodlums directed against an essentially peaceful community, but over the "injustice" of Zionism's indirect interference with the absolute hegemony of a small group of Arabic landlords who kept their mass of destitute peasants on a level comparable only with that of chattel slaves and just a little above that of the beast of the field.

That the Zionists had made clinics available for the healing of the Arabs' diseases, that the Jewish laboratories had

prepared serums for the improvement of the miserable breed of native cattle, that their agricultural experimental stations had heightened the quality of Arabic wheat and barley and citrus fruit, that the Jews had supplanted the straggling goat-paths of the past with a system of modern roads, that hydroelectric stations had been installed by Jewish capital and initiative for the comfort and betterment of all, that the swamps which annually claimed thousands of Arab lives had been cleaned up at an immense cost of money and of young Jewish lives, that innumerable wells had been dug by Jews in that land which had become parched and barren through centuries of Arab neglect and suicidal deforestation, that on top of that not a single Arab had been asked to contribute as much as one cent or make the least sacrifice for the work that had led in the first place to his own betterment — all that was considered a mere bagatelle which did not compare to the mental sufferings of the handful of feudal Arab nobles who had suddenly discovered that they wanted self-determination and democratic freedom for the Arabic people.

Humbly and patiently the Jewish pioneers have set about to make the Land of Israel, the hope and prayer of their people for two thousand years, a habitable place not only for the weary wanderers still in Europe, but first of all for the destitute and disease-ridden masses of Arabs. They had not come with weapons of war, building forts and strongholds as a conqueror who protects his gains in a captured province. Spontaneously the Jewish people had rejected the counsel of those who urged, for the sake of national prestige, the bloody panoplies of imperialism. Instead of arsenals and military bastions, the first foundation on Zion's hill had been a school of learning, a tribute to the universality of the spirit, the Hebrew University. Israel had returned to the land of his fathers by virtue of a decree of the civilized

world, which in a moment of high idealism had conceived the will to set right an ancient wrong.

Not to trample underfoot, therefore, to crush or to break the bruised reed had those pioneers come, but to fight the battle of the Lord which is to open the eyes of the blind, to bring out those that sit in the darkness of the prison house and to intone a new psalm of peace and human brotherhood. Not domination, not outward success, not even possession was the *Halutzims'* goal. Zionism's object was to bring to a close Israel's two thousand years of exile, to terminate the scandal of history, to end our own Christian shame of a people of human brothers being hounded and hunted from pillar to post.

Not all the Jewish people were expected to come to Palestine. The geographical limits of the country would not have permitted the settlement of so great a number. Only a kernel of the Jewish people, withdrawn from the *galuth*, was to build there a civilization marked by the ethos of the Hebraic spirit and make a contribution to the sum total of human civilization in accordance with the national character and the national genius of the Jewish people. This, it was expected, would also fill with new meaning and a new dignity the life of the Jews who remained behind in the Diaspora. The deeper significance of Zionism was therefore that the thing called Judaism should not disappear from the earth, but that Israel in a personal-national sense would become again one of the collaborators in the building of humanity's fatherland — the Kingdom of God, "the world to come," a world wherein not one man shall plow and another reap, not one man build and another inhabit, and not one man cause hurt or damage to another man.

And what had been the world's answer?

Blood and terror! Lies and sneers and calumny! The liberals were turning over their specious shibboleths about

the rule of the majority. The British talked of striking a balance between two groups of "natives" and of protecting Arab rights. In a land where some of the finest movements of Socialism had been started, the Communists supported the henchmen of the reaction and stabbed the Jewish working community in the back. Others pretended to be concerned over the safety of the dust-covered holy places which nobody menaced. The Christian Church as a body stood aside. In the presence of Albert Schweitzer, the great savant who had given up his scholarly work in Europe's universities to devote himself, in a spirit of expiation for the white man's sins, to his black brethren, and who had gone to work as a medical missionary amongst them, the Protestant community was full of praise and admiration, but on the work of the Zionists who had freed the Arabs of trachoma — that terrible scourge of the Near Eastern peoples, it turned its back.

Must this — "the scandal of history" — continue forever? Is there then no balm in Gilead and is there no physician?

WINSTON CHURCHILL

English author, statesman, and Prime Minister, 1874—. He lifted his voice and wielded his pen in behalf of Israel on many occasions. In June 1922, while Secretary of State for the Colonies, he issued the official interpretation of the Balfour Declaration, which stated in part: "This community, then, with its town and country population, its political, religious and social organizations, its own language, its own customs, its own life, has in fact 'national' characteristics But in order that this community should have the best prospect of free development and provide a full opportunity for the Jewish people to display its capacities, it is essential that it should know that it is in Palestine as of right and not on sufferance." The following paragraphs are from his address in the House of Commons on May 23, 1939, just before Parliament voted to adopt a policy for Palestine based on the British White Paper of May 17, 1939, which proposed the curtailment of Jewish immigration. The case in favor of the Jewish Homeland and against the White Paper, which was

termed a repudiation of the Balfour Declaration and a renunciation of the League of Nations Mandate, was represented by many distinguished members of both Houses. —See *Parliamentary Debates*, House of Lords, v. 113, No. 65; House of Commons Off. Report, v. 347, No. 107 f.

THE LAND OF PROMISE

My right hon. Friend [Prime Minister Neville Chamberlain], on 13th October, 1918, said:

The sympathy of the British Government with Zionist aspirations does not date from yesterday My father was anxious to find such a territory within the limits of the British Constitution Today the opportunity has come. I have no hesitation in saying that were my father alive today he would be among the first to welcome it and to give it his hearty support

It was in consequence and on the basis of this pledge [the Balfour Declaration] that we received important help in the War, and after the War we received from the Allied and Associated Powers the Mandate for Palestine. This pledge of a home of refuge, of an asylum, was not made to the Jews in Palestine but to the Jews outside Palestine, to that vast, unhappy mass of scattered, persecuted, wandering Jews whose intense, unchanging, unconquerable desire has been for a National Home This is the pledge which we are now asked to break, for how can this pledge be kept, I want to know, if in five years' time the National Home is to be barred and no more Jews are to be allowed in without the permission of the Arabs?

I cannot feel that we have accorded to the Arab race unfair treatment after the support which they gave us in the late War. The Palestinian Arabs, of course, were for the most part fighting against us, but elsewhere over vast regions inhabited by the Arabs independent Arab kingdoms and principalities have come into being such as had

never been known in Arab history before. Some have been established by Great Britain and others by France. When I wrote this dispatch in 1922 I was advised by, among others, Col. Lawrence, the truest champion of Arab rights whom modern times have known. He has recorded his opinion that the settlement was fair and just Col. Lawrence thought this was fair then. Why should it be pretended that it is unfair now?

It is hoped to obtain five years of easement in Palestine by this proposal; surely the consequences will be entirely the opposite What about these five years? Who shall say where we are going to be five years from now? Europe is more than two thirds mobilized tonight. The ruinous race of armaments now carries whole populations into the military machine. That cannot possibly continue for five years, nor for four, nor for three years. It may be that it will not continue beyond the present year. Long before those five years are past, either there will be a Britain which knows how to keep its word on the Balfour Declaration and is not afraid to do so, or, believe me, we shall find ourselves relieved of many oversea responsibilities other than those comprised within the Palestine Mandaté.

. . . Yesterday the Minister responsible descanted eloquently in glowing passages upon the magnificent work which the Jewish colonists have done. They have made the desert bloom. They have started a score of thriving industries. They have founded a great city on the barren shore. They have harnessed the Jordan and spread its electricity throughout the land. So far from being persecuted, the Arabs have crowded into the country and multiplied till their population has increased more than even all world Jewry could lift up the Jewish population. Now we are asked to decree that all this is to stop and all this is to come to an end. We are now asked to submit — and this is what

rankles most with me — to an agitation which is fed with foreign money and ceaselessly inflamed by Nazi and Fascist propaganda.

It is twenty years since my right hon. Friend used these stirring words:

A great responsibility will rest upon the Zionists, who, before long, will be proceeding, with joy in their hearts, to the ancient seat of their people. Theirs will be the task to build up a new prosperity and a new civilization in old Palestine, so long neglected and mis-ruled.

Well, they have answered this call. They have fulfilled his hopes. How can he find it in his heart to strike them this mortal blow?

COSMO GORDON LANG

English author and prelate, Archbishop of Canterbury, 1864—
—From his address in the House of Lords, on May 23, 1939, on the White Paper issued by the British Government on May 17, which proposed the curtailment of Jewish immigration into Palestine; in *Parliamentary Debates*, House of Lords, vol. 113, No. 65.

MINORITY STATUS

As far as concerns the results of their presence in the part of Palestine in which they chiefly dwell, those of us who have seen those Jewish settlements must feel that they are a fulfilment of the old prophecy that “the desert shall blossom as the rose.” All the while that they have carried out a plan about which the noble Viscount rightly quoted what was said, that it ought to excite the admiration of the world, they have been buoyed up by the thought that in some special way this territory which they have so wonderfully improved would justify the title of a National Home. Hitherto the immigration of the Jews has been governed by the limits of what has been called “economic absorptive

capacity." I am told that if immigration for the next five years is confined to the limits of the White Paper, it will only reach about one-half of the possible economic absorptive capacity of the country, and then it is to cease altogether when the numbers reach one-third of the total population, unless the Arabs are prepared to acquiesce in an extension. If the Arabs were willing to allow an extension over that one-third of the population, another of the wonders of the world would have occurred! The position is, therefore, that the Jews are reduced to the status of a permanent minority in a preponderatingly Arab State. After all their hopes, they shall return in their National Home to that minority status which has been their lot through long centuries in every part of the world!

I venture to think that it was precisely from this permanent minority status that they had hoped to escape. They had hoped that in one place on this earth this people of something like sixteen and a half millions might have a sphere of their own, where they could show what was in them, where they could be masters of their own destiny and affairs, and where there could be a centre of Jewish life, culture and influence throughout the world. If they have, for obvious reasons, thrown very special emphasis upon numbers, I believe that in their hearts what Zionists have desired more than anything is that they should get their freedom from this minority status. Now, I have to repeat, they are given the prospect that the minority status will be permanent, and whatever a National Home may have meant — we all know how many interpretations are put upon it — it surely cannot have meant that. It surely must have meant that somewhere in Palestine there would be a place where the Jews would be able to fulfil their aspirations, in some territory in which they had some autonomous control.

XIV.

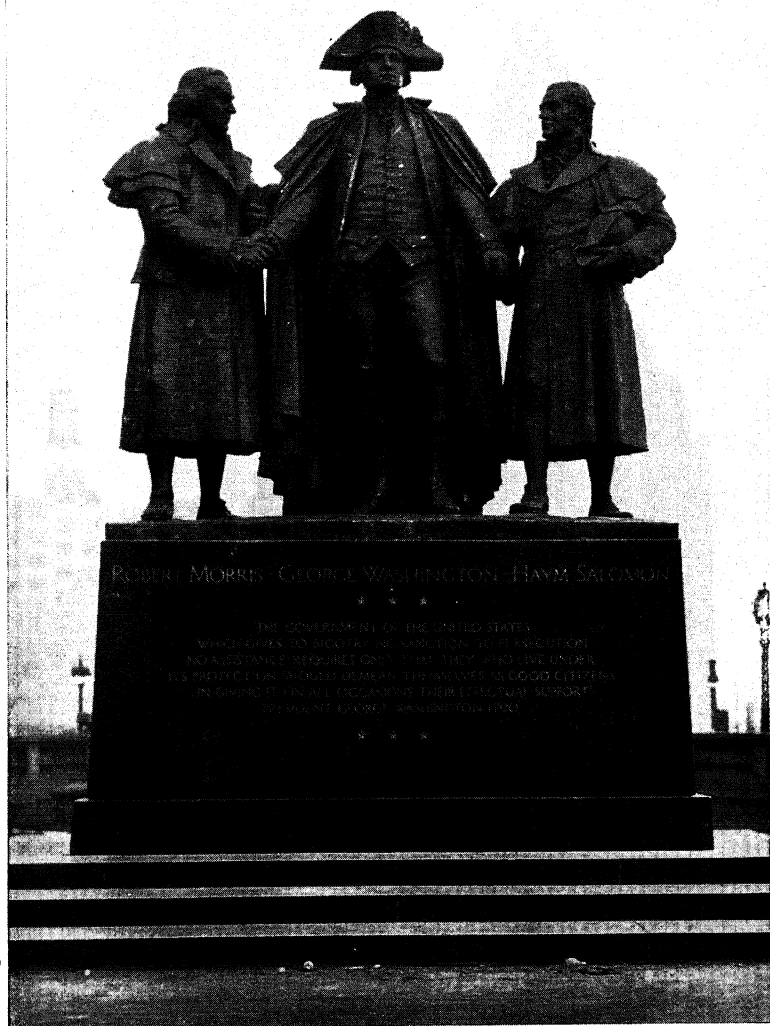
IN THE NEW WORLDS

America! America! God shed his grace on thee,
And crown thy good with brotherhood, from sea to
shining sea.— Katherine Lee Bates.

1. WASHINGTON IRVING: A Friend in Court.
2. JOHN FISKE: The Bible and the Puritans.
3. *The Pilgrim Code*: A Divine Precedent.
4. WILLIAM STEPHENS: Planting in Georgia.
5. WILLIAM BACON STEVENS: Through the Vista of a Century.
6. ÉMILE LOUIS VICTOR DE LAVELEYE: Rebellion to Tyrants.
7. HENRY MARTYN FIELD: Theocracy and Democracy.
8. GEORGE BANCROFT: The Right of Individuality.
9. GEORGE WASHINGTON: The Spirit of America.
10. RICHARD MENTOR JOHNSON: Church and State.
11. THOMAS KENNEDY: Political Equality.
12. ELIZA WOODSON FARNHAM: The Jewish Pioneer.
13. *The Charleston Sunday News*: In the Hour of Need.
14. OLIVER OTIS HOWARD: Jewish Soldiers.
15. CHAUNCEY MITCHELL DEPEW: The Power of Liberty.
16. WILLIAM MCKINLEY: "Be Not Afraid."
17. CARL SCHURZ: The Spirit of the Jew.
18. MADISON C. PETERS: Justice to the Jew!
19. GROVER CLEVELAND: American Principles and Accounts.
20. LYMAN ABBOT: America's Debt to Israel.
21. *The Journal of Commerce*: The Jew in American Life.
22. *The Mexico City Herald*: A Jewish Festival.
23. RUFUS BIGGS SMITH: The United States Passport and Russia.

24. STUART PRATT SHERMAN: The Jewish Spirit in America.
25. *New York Times*: Abraham Krotoshinsky.
26. JOHN SPARGO: On the Social Front.
27. CALVIN COOLIDGE: The Faith of Liberty.
28. W. L. MACKENZIE KING: A Century of Freedom.
29. HERBERT ALEXANDER BRUCE: Jew and Gentile.
30. JAN CHRISTIAN SMUTS: For Israel.
31. JAMES B. M. HERTZOG: In South Africa.
32. JAN H. HOFMEYR: A Precursor of Dictatorship.
33. ROBERT A. MILLIKAN: A Better Way.
34. ARGENTINIAN CITIZENS: A Declaration.
35. VALPARAISO COMMITTEE AGAINST RACISM: The Voice of Chile.
36. MARY EMMA WOOLLEY: Gratitude to the Jew.
37. FERNANDO ORTIZ: Jewish Blood in Cuban History.
38. EDUARDO DIEZ DE MEDINA: Welcome to Bolivia.
39. ABRAHAM ORTEGA: Immigration into Chile.
40. WENDELL WILLKIE: A Land Free of Hate.
41. PRINCESS ALICE: The Jewish Sense of Duty.
42. *Winnipeg Free Press*: Stop Anti-Semitism.
43. *The Atlanta Constitution*: "No Room for Anti-Semitism."
44. *The Courier-Journal*: Hitler's Agents Are the Jew-Baiters.
45. DAMON RUNYON: Sam Drebin's Spirit Goes Marching On.

*



TAFT — Washington, Morris and Salomon

WASHINGTON IRVING

American writer, biographer, humorist, 1783–1859. Jews figured among the chief supporters and fellow navigators of Columbus. See M. Kayserling, *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries*, tr. C. Gross, New York, Longmans Green & Co., 1894. For a recent study of Columbus' own Jewish background, see Salvador de Madariaga, *Christopher Columbus*, New York, Macmillan Co., 1940. Luis de Santangel, brilliant financier, chancellor of the royal house of Aragon, and faithful counsellor of Ferdinand and Isabella, who is the hero in the selection from Irving, was a scion of a noble Jewish family. "After negotiations between Columbus and the Spanish king and queen had been broken off, he succeeded in winning over Queen Isabella and, from purely patriotic motives, himself lent the necessary money, 17,000 ducats (5,000,000 maravedis), without interest." "He appeared as an adherent of Judaism in the sanbenito at the *auto da fé* in Saragossa July 17, 1491;" but his numerous patriotic services won for him and his descendants "royal exemption from liability to the charge of apostasy" (*JE.*, v. 11, p. 48 ff.). —*Life and Voyages of Christopher Columbus* (1828), bk. 2, ch. 6.

A FRIEND IN COURT

When the few friends who were zealous believers in the theory of Columbus saw him really on the point of abandoning the country, they were filled with distress, considering his departure an irreparable loss to the nation. Among the number was Luis de St. Angel, receiver of the ecclesiastical revenues in Arragon. Determined if possible to avert the evil, he obtained an immediate audience of the queen, accompanied by Alonzo de Quintanilla. The exigency of the moment gave him courage and eloquence. He did not confine himself to entreaties, but almost mingled reproaches, expressing astonishment that a queen, who had evinced the spirit to undertake so many great and perilous enterprises,

should hesitate at one where the loss could be so trifling while the gain might be incalculable. He reminded her now how much might be done for the glory of God, the exaltation of the Church and the extension of her own power and dominion

There was still a moment's hesitation. The king looked coldly on the affair How could she draw on an exhausted treasury for a measure to which the king was adverse! St. Angel watched this suspense with trembling anxiety. The next moment reassured him. With an enthusiasm worthy of herself and of the cause, Isabella exclaimed, "I undertake the enterprise for my own crown of Castile, and will pledge my jewels to raise the necessary funds." This was the proudest moment in the life of Isabella; it stamped her renown forever as the patroness of the discovery of the New World.

St. Angel, eager to secure this noble impulse, assured her majesty that there would be no need of pledging her jewels, as he was ready to advance the necessary funds. His offer was gladly accepted

Columbus had pursued his lonely journey across the Vega and reached the bridge of Pinos, about two leagues from Granada, at the foot of the mountain of Elvira, a pass famous in the Moorish wars for many a desperate encounter between the Christians and infidels. Here he was overtaken by a courier from the queen, spurring in all speed, who summoned him to return to Santa Fe. He hesitated for a moment, being loath to subject himself again to the delays and equivocations of the court; when informed, however, of the sudden zeal for the enterprise excited in the mind of the queen, and the positive promise she had given to undertake it, he no longer felt a doubt, but, turning the reins of his mule, hastened back with a joyful alacrity to Santa Fé, confiding in the noble probity of that princess.

JOHN FISKE

American scientist, philosopher and historian, 1842–1901.
—*The Beginnings of New England, or The Puritan Theocracy in its Relations to Civil and Religious Liberty* (1889), 11th ed., Boston and New York, Houghton Mifflin & Co., 1895, pp. 53 ff., 146 ff.

THE BIBLE AND THE PURITANS

At a time when there was as yet no English literature for the common people, this untold wealth of Hebrew literature was implanted in the English mind as in a virgin soil. Great consequences have flowed from the fact that the first truly popular literature in England — the first which stirred the hearts of all classes of people and filled their minds with ideal pictures and their every-day speech with apt and telling phrases — was the literature comprised within the Bible To the Englishman who listened to Latimer, to the Scotchman who listened to Knox, the Bible more than filled the place which in modern times is filled by poem and essay, by novel and newspaper and scientific treatise. To its pages they went for daily instruction and comfort, with its strange Semitic names they baptized their children, upon its precepts, too often misunderstood and misapplied, they sought to build up a rule of life that might raise them above the crude and unsatisfying world into which they were born

The aim of Winthrop and his friends in coming to Massachusetts was the construction of a theocratic state which should be to Christians, under the New Testament dispensation, all that the theocracy of Moses and Joshua and Samuel had been to the Jews in Old Testament days. They should be to all intents and purposes freed from the jurisdiction of the Stuart king, and so far as possible the text of the Holy Scriptures should be their guide both in weighty matters of general legislation and in the shaping of the

smallest details of daily life The impulse by which they were animated was a profoundly ethical impulse — the desire to lead godly lives, and to drive out sin from the community — the same ethical impulse which animates the glowing pages of Hebrew poets and prophets and which has given to the history and literature of Israel their commanding influence in the world. The Greek, says Matthew Arnold, held that the perfection of happiness was to have one's thoughts hit the mark; but the Hebrew held that it was to serve the Lord day and night. It was a touch of this inspiration that the Puritan caught from his earnest and reverent study of the sacred text and that served to justify and intensify his yearning for a better life and to give it the character of a grand and glorious ideal.

THE PILGRIM CODE

The enormous influence of the Old Testament on the religious and social life of the earliest American immigrants is attested in many of the colonial institutions and documents. —The following excerpt is taken from the *Pilgrim Code* of 1656.

A DIVINE PRECEDENT

It was the great privilege of Israel of old and so was acknowledged by them, — Nehemiah 9 and 10 — that God gave them right judgments and true laws. They are for the main so exemplary, being grounded on principles of moral equity as that all Christians especially ought always to have an eye thereunto in the framing of their politic constitutions. We can safely say both for ourselves and for them that we have had an eye principally unto the afore-said platforms in the framing of this small body of laws.

WILLIAM STEPHENS

American colonial governor, representative of the Isle of Wight in the British Parliament, 1671–1753. —Entry of December 6,

1737, in *A Journal of the Proceedings in Georgia, beginning October 20, 1737*, London, 1742, v. 1, p. 48 f.

PLANTING IN GEORGIA

After dinner walked out to see what improvements of vines were made by one Mr. [Abraham] Lyon, a Portuguese Jew, which I had heard some talk of; and indeed nothing had given me so much pleasure since my arrival, as what I found here; though it was yet (if I may say it properly) only in miniature, for he had cultivated only for two or three years past about half a score of them, which he received from Portugal for an experiment; and by his skill and management in pruning, etc, they all bore this year very plentifully, a most beautiful, large grape, as big as a man's thumb, almost pellucid, and bunches exceeding big; all which was attested by persons of unquestionable credit (whom I had it from); but the season now would allow me only to see the vines they were gathered from, which were so flourishing and strong, that I saw one shoot, of this last year only, which he allowed to grow from the root of a bearing vine, as big as my walking-cane, and run over a few poles laid to receive it, at least twelve or fourteen foot, as near as I could judge. From these he has raised more than a hundred, which he has planted all in his little garden behind his house at about four foot distance each, in the manner and form of a vineyard: They have taken root, and are about one foot and a half high; the next year he says he does not doubt raising a thousand more, and the year following at least five thousand. I could not believe (considering the high situation of the town upon a pine-barren, and the little appearance of such productions in these little spots of ground annexed to the house) but that he had found some proper manure wherewith to improve the sandy soil; but he assured me, it was nothing but the natural

soil, without any other art than his planting and pruning, which he seemed to set some value on, from his experience in being bred among the vineyards in Portugal; and to convince the world, that he intends to pursue it, from the encouragement of the soil proving so proper for it, he has at this time hired four men to clear and prepare as much land as they possibly can upon his forty-five acre lot, intending to convert every foot of the whole that is fit for it into a vineyard; though he complains of his present inability to be at such an expense as to employ servants for hire. From hence I could not but reflect on the small progress that has been made hitherto in propagating vines in the public garden, where the soil being the same, it must be owing to the unskilfulness or negligence of those who had undertaken that charge: And another notorious instance of it, is that of the mulberry-trees.

WILLIAM BACON STEVENS

American historian and educator, professor of belles lettres, etc. at the University of Georgia, in Athens, 1815-1887. When forty Jewish immigrants from London arrived in Georgia, early in the history of that colony, the Trustees objected to their admission, but Oglethorpe extended to them a hearty welcome and praised their splendid characters. —*History of Georgia, from its first Discovery by Europeans to the Adoption of the Present Constitution in 1798*, New York, D. Appleton & Co., 1847, v. 1, pp. 101-104.

THROUGH THE VISTA OF A CENTURY

Oglethorpe did not remove them from Georgia; for to have done so would have been to strip the colony of some of its most moral, worthy and industrious citizens. One of their number was the principal physician of Savannah; as benevolent and kind as he was skilful and deserving. Another of them was the vigneron of the colony, who labored assiduously to improve its horticulture, and extend

its usefulness, by introducing and cultivating valuable foreign plants and drugs; and the principal importer and merchant was an Israelite with whom Oglethorpe and the Trustees had dealings to a large amount.... The descendants of these have occupied many distinguished offices under the federal, state and municipal governments; and though in the narrow views which then influenced the Trustees, they deplored their arrival into their infant colony, yet we, looking back through the vista of a hundred years, can aver that their settlement in Savannah was a benefit to Georgia; and while the Trustees were expending large sums in subsisting many slothful and discontented emigrants, whose idleness weakened and whose factions almost ruined their scheme of benevolence, these descendants of the "father of the faithful"—asking for no charity, clamorous for no peculiar privileges, demanding from the Trustees nothing but the freeholds which their money purchased—proved their worth by services of real value and by offices of tried devotion.

ÉMILE LOUIS VICTOR DE LAVELEYE

Belgian historian, critic and economist, 1822–1892. He dealt with the whole realm of political science, including questions of international law, education, religion and morality, travel and literature. His "name is particularly connected with bi-metalism and primitive property, and he took a special interest in the revival and preservation of small nationalities" (*EB*). —From his Introductory Essay to the French edition of Oscar S. Straus, *The Origin of the Republican Form of Government* (1885), New York and London, 1926, p. xxxvi–xxxvii. Courtesy of G. P. Putnam's Sons.

REBELLION TO TYRANTS

In another sermon delivered before the Massachusetts Congress, Simeon Howard, the pastor, took for his text the words of Exodus 18.2, "Thou shalt provide out of all

thy people able men, such as fear God, men of truth, hating covetousness, and place over them to be ruler." "This shows that the Israelites always exercised the right of electing the chiefs of their nation."

The famous Tom Paine, so well known for his enthusiasm for the French Revolution, which he expressed with such eloquence in Paris, wrote in his book on *Common Sense*, the one which Washington admired: "That the Almighty hath here entered his protest against monarchical government is true, or the Scriptures are false."

There is a curious fact which shows how thoroughly the men of the American Revolution were inspired by the remembrance of the Old Testament. There was a committee appointed on the very day of the Declaration of Independence, whose duty it was to choose the legend and the design for the seal of the United States. The design was to represent the Egyptians engulfed in the waters of the Red Sea, and Moses guiding the Jews, and commanding the waters to close over Pharaoh. The motto selected was: "Rebellion to tyrants is obedience to God." The committee was composed of Franklin, Adams and Jefferson.

HENRY MARTYN FIELD

American clergyman, traveler, writer, editor of *The Evangelist*, brother of Cyrus Field who laid the first transatlantic cable in 1858, 1822-1907. For an account of his life see the recent novel, by Rachel Field, *All This And Heaven, Too*. —*On the Desert*, New York, Charles Scribner's Sons, 1883, p. 138 ff.

THEOCRACY AND DEMOCRACY

Perhaps it does not often occur to readers of the Old Testament that there is much likeness between the Hebrew Commonwealth and the American Republic . . . Governments change with time and place, with the age and the

country, with manners and customs; yet at the bottom there is one radical principle that divides a republic from a monarchy or an aristocracy; it is the natural equality of men — that “all men are born free and equal” — which is as fully recognized in the laws of Moses as in the Declaration of Independence. Indeed the principle is carried further in the Hebrew Commonwealth than in ours, for not only was there equality before the laws, but the laws aimed to produce equality of condition in one point, and that a vital one — the tenure of land — of which even the poorest could not be deprived, so that in this respect the Hebrew Commonwealth approached more nearly to a pure democracy

As the Hebrew law recognized no natural distinctions among the people, neither did it create any artificial distinctions. There was no hereditary class which had special rights; there was no nobility exempted from burdens laid on the poor and from punishments inflicted on the peasantry. Whatever political power was permitted to the Hebrews belonged to the people as a whole. No man was raised above another; and if in the making of the laws the people had no voice, yet in the administration of them they had full power, for they elected their own rulers

In the administration of justice a Theocracy is an ideal government, for it is Divinity enthroned on earth as in Heaven, and no other form of government enforces justice in a manner so absolute and peremptory The judgment seat was a holy place, which no private malice might profane. Evidence was received with religious care. Oaths were administered to give solemnity to the testimony. Then the Judge, standing in the place of God, was to pronounce equitably, whatever might be the rank of the contending parties. “Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not

be afraid of the face of man, for the judgment is God's." He recognized no distinctions; all were alike to him. The judge was to know no difference. He was not to be biased even by sympathy for the poor Magistrates were not allowed to accept a gift, "for the gift blindeth the wise, and perverteth the words of the righteous"

Such was the democracy of Theocracy — a union in which one sprang out of the other. Men were equal because God was their Ruler — a Ruler so high that before him there was neither great nor small, but all stood on the same level. But the Hebrew Law did not stop with equality; it inculcated fraternity. A man was not only a man, he was a brother. That law contains some of the most beautiful provisions ever recorded in any legislation, not only for the cold administration of justice, but for the exercise of humanity. The spirit of the Hebrew law was broader than race, or country, or kindred. What liberality, for example, in its treatment of foreigners. Against race hatred Moses set up this command, "Thou shalt not oppress a stranger," which he enforced upon the Israelites by the touching remembrance of their own bitter experience, "for ye know the heart of a stranger seeing ye were strangers in the land of Egypt." But not only were foreigners to be tolerated; they were to receive the fullest protection. "Ye shall have one manner of law as well for the stranger as for one of your own country."

In several requirements we discern a pity for the brute creation. Long before modern refinement of feeling organized societies for the prevention of cruelty to animals, Moses recognized dumb beasts as having a claim to be defended from injury. Birds' nests were protected from wanton destruction.

But perhaps the most beautiful provision of the law was for the poor

GEORGE BANCROFT

American historian, 1800–1891. —*History of the Formation of the Constitution of the United States of America*, New York, D. Appleton & Co., 1882, v. 2, p. 326.

THE RIGHT OF INDIVIDUALITY

Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American constitution, in harmony with the people of the several states, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power.

GEORGE WASHINGTON

General-in-Chief of the American War for Independence, first President of the United States, 1732–1799. —From his letter to the Hebrew Congregation of Savannah, Georgia, in Jared Sparks collection, v. 12, p. 185.

THE SPIRIT OF AMERICA

I rejoice that a spirit of liberality and philanthropy is much more prevalent than it formerly was among the enlightened nations of the earth, and that your brethren will benefit thereby in proportion as it shall become still more extensive; happily the people of the United States have, in many instances, exhibited examples worthy of imitation, the salutary influence of which will doubtless extend much farther if, gratefully enjoying those blessings of peace which (under the favor of heaven) have been attained by fortitude in war, they shall conduct themselves with reverence to the Deity and charity toward their fellow-creatures.

May the same wonder-working Deity, who long since delivered the Hebrews from their Egyptian oppressors, planted them in a promised land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, still continue to water them with the dews of heaven and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah.

RICHARD MENTOR JOHNSON

Ninth Vice-President of the United States, 1781-1850. —From "The Sunday Mail Report," presented to the United States Senate on January 19, 1829 (Cf. "Col. Johnson's Second Sunday Mail Report," presented to the House of Representatives in March 1830), which his biographer, A. Langworthy (1843), described as "unquestionably the best document ever written on the subject of religious liberty," reprinted in *Selected Addresses and Papers of Simon Wolf*, Cincinnati, 1926, p. 158 ff.

CHURCH AND STATE

We are aware that a variety of sentiment exists among the good citizens of this nation on the subject of the Sabbath day; and our government is designed for the protection of one as much as for another. The Jews, who in this country are as free as Christians, and entitled to the same protection from the laws, derived their obligation to keep the Sabbath day from the Fourth Commandment of their decalogue and, in conformity with that injunction, pay religious homage to the seventh day of the week, which we call Saturday. One denomination of Christians among us, justly celebrated for their piety, and certainly as good citizens as any other class, agree with the Jews in the moral obligation of the Sabbath and observe the same day. There are also Christians among us, who derive not their obligation to observe the Sabbath from the decalogue, but regard

the Jewish Sabbath as abrogated. From the example of the Apostles of Christ, they have chosen the first day of the week, instead of that day set apart in the decalogue, for their religious devotions

With these different religious views, the committee are of opinion that Congress cannot interfere. It is not a legitimate province of the legislature to determine what religion is true or what false. Our government is a civil, and not a religious, institution. Our Constitution recognizes in every person, the right to choose his own religion, and to enjoy it freely, without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the Divine prerogative in this country, which has been the desolating scourge to the fairest portions of the old world. Our Constitution recognizes no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence — by Christian meekness — by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant — to relieve the widow and the orphan — to promulgate to the world the gospel of their Savior, recommending its precepts by their habitual example: government will find its legitimate object in pro-

tecting them. It cannot oppose them, and they will not need its aid. Their moral influence will then do infinitely more to advance the true interests of religion than any measures which they may call on Congress to enact.

THOMAS KENNEDY

American editor, orator and political leader, 1776-1832. His career in the Maryland Legislature was marked by his energetic promotion of full civic equality for Jews in his State. The Act, popularly known as the "Jew Bill," which he introduced in 1818 was finally passed in 1825. —The following excerpt is from the Committee report, submitted by Mr. Kennedy to the Maryland House of Representatives on Dec. 21, 1818. E. Milton Altfeld, *The Jew's Struggle for Religious and Civil Liberty in Maryland*, Baltimore, M. Curlander, 1924, p. 75 f.

POLITICAL EQUALITY

It is in the interest and it ought to be the wish of every religious sect among us to see all political distinction forever abolished. Under the Constitution of the United States, the most perfect freedom is allowed in this respect, and it is surely inconsistent, it is surely strange, that a Jew who may hold a seat in Congress, who may even be raised to the highest and most honorable station in the universe, the chief magistrate of a free people, cannot hold any office of profit or trust under the Constitution of Maryland

Your committee, therefore, are unanimously of opinion that it is just, that it is expedient, that Jews and Christians should be placed on an equal footing in regard to their civil rights and privileges. That the adoption of this measure is recommended by reason as well as by Scripture; stronger arguments are surely unnecessary. The mists of ignorance and of superstition are passing away at the approach of the sun of liberty; they are scarcely seen in other states; let them no longer cast a gloom over our beloved Maryland,

let their baneful influence be felt no more; let them vanish forever.

ELIZA WOODSON FARNHAM

American writer, philanthropist and traveller, 1815-1864. Her characterization of the early Jewish settlers in California is of special interest in view of the rough nature of the general pioneering population. At the time her book appeared there were two synagogues in San Francisco. — *California, Indoors and Out; or, How We Farm, Mine, and Live generally in the Golden State*, New York, Dix, Edwards & Co., 1856, ch. 28, p. 264.

THE JEWISH PIONEER

In the whole active life of the country there is now ample space to permit all classes of characters to walk in the most erect attitude of which they are capable, could we but be content therewith — certain conditions that favor the best manifestations of them. The Jew, I think, does honor to his name here. The pressure that elsewhere bows him to the earth is removed. He eschews old clothes, and rarely if ever, so far as my observation entitles me to speak, attempts to get a greater advantage in trade than his neighbors. There are freedom and prosperity enough in the country to permit men to be honorable, if they will, and enjoy comfort: — if they are not so it is because they choose to be otherwise, and, alas, how great is the number!

THE CHARLESTON SUNDAY NEWS

From the *Sunday News*, Charleston, South Carolina, January 3, 1892, q. in Barnett A. Elzas, *The Jews of South Carolina*, Philadelphia, J. B. Lippincott Co., 1905, p. 220.

IN THE HOUR OF NEED

The list of South Carolina Jews who remained true to their country and to their country's cause in the darkest hours and who proved their fidelity and patriotism by laying

down their lives upon the field of battle could be greatly extended. Their names are graven upon many a monument throughout the land and their prowess in arms is a part of the military glory of the country. As Montaigne says, the virtue and valor of a man consists in the heart and in the will, and by this rule the Hebrew soldiers of South Carolina may be fairly judged. What they had they gave freely to the State, and on many a bloody field did they prove the high quality of their courage. They possessed what Napoleon called "the two o'clock in the morning courage," and they followed the flag with superb loyalty to victory and defeat. When the history of South Carolina's part in the great struggle is written and the books are finally posted, we are sure that the Hebrew soldiers of this State who wore the grey will have their full meed of praise.

OLIVER OTIS HOWARD

American military hero and writer, general in the Civil War, Chevalier of the Legion of Honor of France, 1830-1909. —Letter addressed by the Major General to Simon Wolf, January 2, 1892, in Simon Wolf, *The American Jew as Patriot, Soldier and Citizen*, ed. L. E. Levy, Philadelphia, Levytype Co., 1895, p. 99.

JEWISH SOLDIERS

It is impossible for me to do justice to those who served with me under my command who are known to be of Hebrew extraction. I would hardly be justified without their permission to give their names. I had a Jewish aide-de-camp, one of the bravest and best, in the first battle of Bull Run; he is now a distinguished officer of the army, a man of high scientific attainment. I had another aide who was killed at the battle of Chancellorsville, a true friend and a brave officer. Two of my brigade commanders, who answer to the above description, one of whom you have mentioned, served ably and faithfully at Gettysburg and in other great

battles of the war. So many of the German officers and men, the Poles and the Hungarians, were of Jewish lineage that I am unable to designate them. I can assure you, my dear sir, that, intrinsically, there are no more patriotic men to be found in the country than those who claim to be of Hebrew descent, and who served with me in parallel commands or more directly under my instructions History affords no example superior to those of the Maccabees and other leaders of the Jews, back to the time of Jacob, the prince, who prevailed with God.

CHAUNCEY MITCHELL DEPEW

American lawyer, orator, Senator, 1834–1928. —From a statement q. in Simon Wolf, *The American Jew as Patriot, Soldier and Citizen*, Philadelphia, Levytype Co., 1895, p. 562 f.

THE POWER OF LIBERTY

We behold today in Russia with horror the amazing spectacle in the nineteenth century of the whole power of the government brought to bear upon three millions of Hebrews to treat them as aliens and enemies. They have been for three hundred years the subjects and the citizens of the Russian Empire, and yet the whole power of the state, of its army, of its civil force, is brought to bear to deprive them of the opportunities of employment and to refuse them, except within certain limits, the right to live in the country where their ancestors have lived for ten to twenty generations. It is because monarchical institutions, autocratic institutions, class institutions do not possess the power of assimilation and of homogeneity.

In the past fifty years, fifteen millions of people have come to this country from abroad. They belonged to every race, they spoke every language but our own. They worshipped in every form, under every symbol and in every creed. But

American liberty solved the problem. . . . These fifteen millions of people, under the operation of this glorious principle [liberty], have become bone of our bone, flesh of our flesh. They have aided in the development of the country; they have assisted in increasing its wealth, its power and its glory, and have marched with equal step and equal love under the old flag for the preservation of the glorious Republic which had made them free.

WILLIAM MCKINLEY

American statesman, Governor of Ohio, twenty-fifth President of the United States, 1843-1901. —From an address at Ottawa, Kansas, on June 20, 1895, q. in *Reform Advocate*, Chicago, July 13, 1895, and referring to Abraham Kohn's presentation of a flag to Abraham Lincoln, on February 11, 1861, as the President-elect was bidding farewell to his neighbors at the railway station in Springfield, Illinois (see George Henry Preble, *History of the Flag of the United States of America*, Boston, Houghton Mifflin & Co., 4th ed., 1894, p. 406).

“BE NOT AFRAID”

What more beautiful conception than that which prompted Abraham Kohn of Chicago, in February 1861, to send to Mr. Lincoln, on the eve of his starting to Washington to assume the office of president, a flag of our country, bearing upon its silken folds these words from the first chapter of Joshua: “Have I not commanded thee? Be strong and of good courage. Be not afraid, neither be thou dismayed, for the Lord, thy God is with thee, whithersoever thou goest. There shall not any man be able to stand before thee all the days of thy life. As I was with Moses so shall I be with thee. I will not fail thee nor forsake thee.”

Could anything have given Mr. Lincoln more cheer, or been better calculated to sustain his courage or to strengthen

his faith in the mighty work before him? Thus commanded, thus assured, Mr. Lincoln journeyed to the capital, where he took the oath of office and registered in heaven an oath to save the Union. And the Lord, our God, was with him, until every obligation of oath and duty was sacredly kept and honored. Not any man was able to stand before him. Liberty was the more firmly enthroned, the Union was saved, and the flag which he carried floated in triumph and glory from every flagstaff of the republic.

CARL SCHURZ

German American politician, author, editor, champion of freedom, general in the American Civil War, 1829-1906. —Address at the dedication of the Montefiore Home for Incurables in New York City in 1888. *Menorah*, Jan. 1889, v. 6, p. 68 f.

THE SPIRIT OF THE JEW

Honor to the men and women who have accomplished this, and who are bound to accomplish still more. They do honor to the community which calls them its own; for any community, whatever its pretensions, will be honored by citizens who take so high a view of their duties to humanity.

And who are these citizens? They are Jews. This is not the only monument the Jews of New York have planted to their benevolence and public spirit. There are others, some even far excelling this in costliness and grandeur. But none — none of their own, and none instituted by any other class of citizens excels it — nay, perhaps more, equals it in beauty of sentiment and devotion. And for whom is this done? Hear the noble words of the President of the Society as found in last year's report:

As Israelites, we are compelled, both by circumstances and inclination, to provide for the needy of our own faith; but this must not induce us to exclude a human

being, because of his religious belief, from the benefit of an institution charged with the improvement of bodily ailment.

Thus is it done for the brotherhood of men. This is the true spirit, worthy of him whose name this edifice bears. It is the spirit, too, which more than any other, has created the brightest, the most stainless glories of our great American Republic — the spirit which, without any governmental action, out of the spontaneous initiative of the patriotic citizen, through private munificence, through individual solicitude for the welfare of all, has covered this land all over with educational institutions and enterprises of benevolence. In our school days we read of the Roman matron Cornelia, who, when other noble ladies exhibited to her their stores of pearls and precious stones, called in her children and, pointing at them, said: “These are *my* jewels.” So when the old world shows to us the magnificence of its baronial halls and royal castles, the American Republic may point to her colleges and hospitals and asylums, founded by the patriotic generosity of simple citizens, and say: “These are my palaces.”

And to entitle the American people to this proud distinction, the Jews have done as much as any other class of citizens — nay, I may repeat in this presence what I have frequently said in the presence of others — the Jews have, in proportion to their numbers, done far more. I repeat this with all the greater willingness, as I have recently had occasion to observe the motive springs, the character and the aims of the so-called “Anti-Semitic movement” — a movement whose dark spirit of fanaticism and persecution insults the humane enlightenment of the nineteenth century; whose appeals are addressed to the stupidest prejudice and the blindest passion, whose injustice affronts every sense of fairness and decency, and whose cowardice — for coward-

ice is an essential element in the attempt to suppress the competing energies of a mere handful of people — whose cowardice, I say, should provoke the contempt of every self-respecting man.

In the face of this movement, which for years has stirred some European countries and thrown its shadows even across the ocean upon our shores, it is most gratifying to the human heart to hear the President of the Montefiore Home say that, while this roof is to shelter the neediest of Israel, no human being because of his religious belief shall be excluded from its protection. He might take the clamorous anti-Semite by the hand, show him the hospitals, orphan homes, charity schools, founded and sustained by Jewish money, Jewish labor, Jewish public spirit, benevolence and devotion, and say to him: "If you have any sick, any aged, any children who cannot find help elsewhere, here we shall have room for them, and they are welcome." What has the anti-Semite to answer? No, no, that "movement" cannot survive. It must perish in shame. It will be consigned to an ignominious grave by the generous impulses of human nature and the civilization of this age. And what will remain will be the beneficent influence and the sweet memory of such good actions as yours and the brotherhood of mankind.

MADISON C. PETERS

American Baptist clergyman and author, 1859-1918. — *Justice to the Jew* (1899), New York, Bloch Pub. Co., 1921, p. 225 ff.

JUSTICE TO THE JEW!

Strange inconsistency! to persecute in the name of religion those who had given the religion.... Catholic Spain, Protestant Germany, Greek Orthodox Russia massacred and murdered Jews while singing the psalmody Jew-

ish patriarchs and prophets had written. Oh! Christianity, what crimes have been committed in thy name!

In America the Jew has a double claim to recognition — the claim of the man under the wide tolerance of the twentieth century and the claim of the American citizen under the broad spirit of the American Constitution.

But though America acknowledges these claims and grants liberty to the Jew, she nevertheless to a great extent denies him fraternity and equality, which are the rights and prerogatives of every free-born and naturalized citizen. As yet the Jew is not wholly looked upon as a brother, nor is he put on a plane of equality with his Christian fellow men. At many of the clubs, social, professional, and even political, he is ostracized, and even his money cannot admit him into the ranks of so-called Society which worships at the shrine of the golden calf

The foundation stones of our great commonwealth were laid by men who differed widely in race and religion, but who came together for a common cause; those stones were cemented by the blood of martyrs, who though widely divergent in many respects, shed their blood on a common altar for a glorious cause, and among these men and martyrs were many of Jewish faith. North, south, east and west the sunlight streams o'er the graves of Christian and Jewish dead who perished that America might live, might take her place among the nations of the world, not the last nor the least, but the foremost and best, great, glorious, and free, invincible and immortal, at one and the same time the envy and the admiration of the world

As America has given the Jew a haven, let her do more, let her take him to her breast and treat him as she does her other children Lord Macaulay said: "The Jew is what we made him." He is the handiwork of our own civilization. The American Jew is at the present what America

is making him. Not his destiny, but his influence for good or evil, lies in her hands. His race is imperishable; republics may rise and fall, nationalities wither and decay, but ever down the stream of time shall sail the barque of Israel until it loses itself in the illimitable vastness of eternity. Whether that barque shall be freighted with a precious cargo or not, depends to a very great extent on the people of America. If they will they can make it valuable and a blessing to their nation, or they can render it harmful and an evil in the land.

Yes, America can shape the future of the Jew; she can show him kindness, respect his manhood, and give him opportunity; in a word, she can give him justice, and this is all he asks. The oldest civilization stands at the door of the youngest, and with suppliant voice, Zion calls to Columbia for — JUSTICE TO THE JEW.

GROVER CLEVELAND

American statesman, twenty-second and twenty-fourth President of the United States, 1837–1908. —From his address in 1905 at the celebration of the 250th anniversary of the settlement of the Jews in the United States, *AJHS*, v. 14, p. 11 ff.

AMERICAN PRINCIPLES AND ACCOUNTS

It is time for the unreserved acknowledgment that the toleration and equal opportunity accorded the Jews of the United States have been abundantly repaid to us.

I know that human prejudice — especially that growing out of race or religion — is cruelly inveterate and lasting. But wherever in the world prejudice against the Jews still exists, there can be no place for it among the people of the United States, unless they are heedless of good faith, recreant to the underlying principles of their free government, and insensible to every pledge involved in our boasted equality of citizenship.

Roger Williams, the pioneer of religious liberty in America, expressed the fear, long before the United States became a nation, that England and the other nations had a score to pay to the Jews, and he added these words: "I desire not the liberty to myself which I would not freely and impartially weigh out to all the consciences of the world beside." Our nation will have no score to pay to the Jews. As a people we shall never suffer the humiliation of appealing to them for favors with the shame-facedness of intolerance unforgotten and unforgiven. The Jews of the United States have become our fellow-citizens and, like us, have at heart the prosperity and safety of our common country — forasmuch as we have desired not that liberty to ourselves which we would not freely and impartially weigh out to all the consciences of the world beside.

LYMAN ABBOT

American clergyman, journalist and author, 1835–1922. —From an editorial in *The Outlook*, Dec. 9, 1905, in honor of the 250th anniversary of the landing of Jews in New Amsterdam. Cf. *AJHS*, v. 14, p. 231. See also his *Life and Literature of the Ancient Hebrews*, Boston, Houghton Mifflin & Co., 1901.

AMERICA'S DEBT TO ISRAEL

Whether the Hebrew Commonwealth ever existed in reality or was only a literary ideal, like More's "Utopia," or was, as we think more probable, such an ideal very imperfectly realized, may be debated. But there can be no doubt what that ideal was, and none that it has given both model and inspiration to subsequent generations. In that Hebrew Commonwealth government was not lodged in one autocrat with indiscriminated power . . . ; the monarch was hedged about by constitutional limitations which in the worst period of Hebrew history were not wholly ineffective; . . . the authority of government rested, not on armed force,

but on the authority of God speaking in the conscience, and equally authoritative over all classes; slavery and polygamy, though not forbidden, were so hedged about with restrictions that both disappeared from Israel before the first century of the Christian era; the germs of an educational system were sown and a desire for knowledge was so developed that at the beginning of the Christian era every synagogue had its school for the children of the common people — the only provision of any kind for popular education in all the Roman Empire; and, finally, the essential principles of the political and social order were summed up in a code as simple as it was comprehensive, and without a parallel in the codes of the world's history. Those principles, as embodied in the Ten Commandments, which constituted the fundamental law of Israel, were: Reverence for God; respect for parents; the preservation of one day in seven from the drudgery of toil for rest and the higher life; regard for the four most fundamental rights of man, his right to life, property, reputation and the family, and this regard spontaneously rendered. With these features of a free State was a religion which enshrined in the holy place of its temple no image, but the Law and the Mercy-seat; that is, a religion that said to its votaries, Reverence in your unseen God these two highest attributes, as they are interpreted to you in human experience — justice and mercy.

It is not necessary here to consider whether those scholars are correct who trace the excellencies of the Roman law back through the Greeks to the Hebrew people. It is certain that Alfred the Great found in the Hebrew writings the principles which he made the foundation of the English constitution; that those principles were inculcated and impressed by the Reformers on their followers, with an insistence which made the Reformation a political as well as an ecclesiastical emancipation; and that from the same fountain

source the Puritans drew the political ideals which animated them in their campaigns against the Stuarts, and which they transplanted across the sea to incorporate in the Constitution of the American Republic. If we did but know it, every legislative hall, every court-house, every public school room, every Christian church, to say nothing of less visible and tangible manifestations of our National life and temper, are monuments of our indebtedness to this ancient people.

THE JOURNAL OF COMMERCE

From an article in the November 29, 1905, issue of the *New York Journal of Commerce*, then under the editorship of John W. Dodsworth.

THE JEW IN AMERICAN LIFE

In the beginning of the foreign commerce of the country, the Jews had a distinguished part. In the Dutch West Indies Company they were large stock holders; while it was still New Amsterdam, they were among the chief exporters of this country; when Newport was a mart of trade they ranked as its foremost merchants; they were trading on the Delaware as early as 1655, and in the eighteenth century Jewish names stood high in the mercantile community of Philadelphia. With connections extending throughout the whole civilized world, and able to command the facilities of credit on every exchange in Europe, the American Jew had, from the first, a large conception of trade and finance. His breadth of view, his foresight and his enterprise were powerful factors in securing for a young republic the place it early took in international commerce. The finances of the colonial cause in the revolution were materially helped by Jewish assistance, as were those of the colony of New York a century before. Public spirit was ever a charac-

teristic of the Jew when he was permitted to demonstrate it, and the little band of Jewish settlers in New York at the end of the eighteenth century were identified with every enterprise, educational or philanthropic, that appealed to the sentiment of civic pride

The acceptance of the responsibilities of citizenship by the Jew coming to these shores has been prompt and earnest as the efforts to fit the newcomers for the discharge of the duties of freemen have been intelligent and unremitting It would not be too much to claim that the Jews have enriched American life by their devotion to high ideals, either in the world of morals or of art But they have eagerly adopted the American measure of success in life — the possession of money — and in their methods of getting it have certainly been no more scrupulous than their neighbors. In the strength of their family ties they have upheld the best tradition of the earlier days of the republic, and have added to the cohesion of the household something of their own. On American flightiness they have operated a distinct corrective by their brilliant demonstration of how close is the association between business success and patient continuity of effort. Singleness of purpose is one of the best marked characteristics of the Jew, and less self-denying men who complain of the closeness of his competition would do well to give due consideration to what is, after all, the quality that makes him strong.

The American Jew is already a type clearly distinguishable from that of any of his European brethren, and, as his evolution proceeds, he cannot fail to become further modified by his environment. Nor can the characteristic qualities of such a race — their strength under adversity, their tireless industry — fail to react on and modify, in its turn, the composite nation of which it is one of the most potent elements.

THE MEXICO CITY HERALD

From an editorial published in 1905, in honor of the 250th anniversary of the landing of Jews in New Amsterdam. *AYHS* v. 14, p. 210 ff.

A JEWISH FESTIVAL

It is hardly necessary to add that Jacob Barsimon was not the first Jew who landed in the New World. Indeed, one of the companions of Columbus, in the discovery of this continent, Luis de Torres, was a Jew. And here it may also be mentioned that Luis de Santangel and Gabriel Sanchez, friends and patrons of Columbus, belonged to the class numerous in the Spain of that day, viz., of Jews who, outwardly conforming with the dominating worship, adhered in secret to their own tenets, for inquisitorial institutions can control the external acts of men but can never reduce to vassalage what Byron called the "eternal spirit of the chainless mind."

Undoubtedly in Mexico, long before the year in which Barsimon landed in New York, there were Jews of the outwardly conforming type. Without going deeply into the erudition of the matter, we may remind our readers that the celebrated autos da fé in which the Caravajal family perished took place in the years 1596 and 1601. The records of these curious cases were brought to light some years ago by Vicente Riva Palacio and published by him in the *Libro Rojo*.

In this enlightened age the Jewish community of Mexico is numerous, prosperous and influential. Its members celebrate openly the feasts and fasts of their religion and — oh! shades of the Inquisitors Don Alonso de Peralta y Gutierre, Don Bernardo de Quiroz, and Don Martos de Bohorquez — are talking of erecting a synagogue where they will gather for worship under the aegis of the religious freedom won by the wisdom and firmness of the immortal Juarez.

RUFUS BIGGS SMITH

American lawyer and jurist, 1854-1923. —From an address, delivered in 1911, during the discussion on the abrogation of the commercial treaty between the United States and Russia, *AFYB* 5672, 1912, p. 116 ff.

THE UNITED STATES PASSPORT AND RUSSIA

The passport question to Russia is generally regarded as a Jewish question, but it is not entirely so. For not only the Jew, but also Catholic priests and Protestant missionaries are excluded from Russia If, however, it were solely a Jewish question, I should not shrink from meeting it, nor would my attitude in regard to it be in the least changed. For as I have said a discrimination in one treaty against a part of our people on religious grounds is contrary to one of the fundamental principles of our government We cannot admit such a discrimination without being false to American citizenship. The sanctity and integrity of that citizenship must be preserved at whatever cost

Let the treaty with Russia be abrogated. No other course is open to the United States. If such a course is followed, its moral effect cannot be calculated, for in the end no nation can afford to affront the enlightened moral sentiment of the world. And if this Russian passport question has become a Jewish question, let it be so, and let those of us who are not Jews show that American citizenship when it covers the Jew is as sacred as when it covers the Christian.

STUART PRATT SHERMAN

American poet, essayist, critic, editor and educator, 1881-1926. —From his review of Mary Antin's *The Promised Land*, in the *Nation*, May 23, 1912. See his review of John Erskine's *The Moral Obligation to be Intelligent*, *ibid.*, July 20, 1916; his admirable comment on Jewish tradition, *ibid.*, Aug. 30, 1917; and *Life and Letters of Stuart P. Sherman*, by Jacob Zeitlin and Homer

Woodbridge, Farrar and Rinehart, New York, 1929, v. 2, p. 485 ff.

THE JEWISH SPIRIT IN AMERICA

What the descendants of the Pilgrim Fathers ought to do for the destitute, illiterate multitudes crushed out of Europe and cast upon our shores continues to be a subject for troubled thought among legislators. Meanwhile, some of these men and women have already turned the tables and found something to do for the offspring of the Pilgrim Fathers. To the anxious and skeptical among us they are proving our own opportunities and powers, pointing out the path of peace among racial antipathies, and strengthening our somewhat languid faith in our own democratic institutions.

NEW YORK TIMES

The stirring role played by American Jews in the military history of their country, as well as in the normal peaceful pursuits, has been depicted by many a chronicler and statistician. It is symbolized by the following account, from an editorial in the *New York Times*, of October 18, 1918.

ABRAHAM KROTOSHINSKY

Courage in emergencies is heroism, and for extraordinary heroism the Distinguished Service Cross is awarded by the United States Government.

A humble recipient of it is Abraham Krotoshinsky, an infantry private of the Bronx. He volunteered for a service which seemed certain death, for other men had fallen wounded, or had been killed, or were accounted "missing" in attempting the duty which the youngster from New York sprang to perform with no illusions about its perils.

The place was the Argonne Forest, full of "Bloody Angles." Krotoshinsky belonged to the "Lost Battalion."

Surrounded by the enemy and cut off from the rest of the American Army, it had decided to die rather than surrender. Runner after runner was sent out. They were all volunteers, to quote from the first despatch, "to get through the enemy's lines and bring relief." Every man was a target as soon as he went "over the top." It was the valor of cold blood that made him run the risk. No man had gone through, for there was no cheer of relieving troops, no signal of aid coming. When the call for a volunteer was made again, Kroto-shinsky spoke first, stepped up to the ordeal, went over in full view of the enemy, and was off to save the "Lost Battalion."

One cannot imagine the Germans cheering the private from the Bronx as he faced their fire, now stumbling, now up again, always going forward undaunted to save the battalion, but if ever a fighting man deserved to be cheered by a generous enemy it was this courier who was "captain of his soul" and dared all for love of his comrades

If the great war has proved anything, it is that men of all races and from all climes are brave to a fault, and that heroes may wear unfamiliar names — the name of Abraham Krotoshinsky, for instance.

JOHN SPARGO

American economist and publicist, 1876-. When the Ku Klux Klan became notoriously active in 1921, he drafted the *Christian Appeal Against Anti-Semitism*, see p. 308 ff. in this volume. The book from which the following quotation is taken was written in reply to the anti-Jewish campaign of the *Dearborn Independent*. — *The Jew and American Ideals*, New York, Harper Bros., 1921, p. 132 ff.

ON THE SOCIAL FRONT

In the course of our work [on the First Industrial Conference convoked by President Wilson in October, 1919] there

was brought to our attention an astonishing amount of information concerning efforts being made by progressive and high-minded employers in all parts of the country to introduce into their industries reforms looking to the betterment of the lot of their employees, including profit-sharing and participation in shop management and control by the workers. It is neither more nor less than the literal truth that these reports were quite as favorable to the Jewish employers as to their Christian competitors. As a matter of fact, in the ready-made-clothing industry, which is very largely in the hands of Jews, many of the most interesting experiments in industrial democracy and many of the sincerest efforts to humanize industry are being made

It is equally true, as a study of the records of Congress and the legislative bodies of the individual states will show beyond question, that no distinction between Jew and Gentile can be honestly and justly drawn with respect to the mass of social legislation enacted in recent years. Socially minded men and women have supported such legislation, regardless of race and creed, while men and women who lacked social consciousness, who were selfish and indifferent to the claims of their fellow-human beings, have opposed such legislation, making common cause regardless of differences of race and creed.

CALVIN COOLIDGE

Thirtieth President of the United States, 1872-1933. —From an address delivered at the laying of the cornerstone of the Jewish Community Center in Washington in 1925, in *Foundations of the Republic*, New York, Scribner's Sons, 1926, pp. 209-218.

THE FAITH OF LIBERTY

The Jewish faith is predominantly the faith of liberty. From the beginnings of the conflict between the colonies and

the mother country, they were overwhelmingly on the side of the rising revolution. You will recognize them when I read the names of some among the merchants who unhesitatingly signed the non-importation resolution of 1765: Isaac Moses, Benjamin Levy, Samson Levy, David Franks, Joseph Jacobs, Hayman Levy, Jr., Matthias Bush, Michael Gratz, Bernard Gratz, Isaac Franks, Moses Mordecai, Benjamin Jacobs, Samuel Lyon and Manuel Mordecai Noah

It is easy to understand why a people with the historic background of the Jews should thus overwhelmingly and unhesitatingly have allied themselves with the cause of freedom. From earliest colonial times, America has been a new land of promise to this long-persecuted race.

The Jewish community of the United States is not only the second most numerous in the world, but in respect of its old world origins it is probably the most cosmopolitan. But whatever their origin as a people, they have always come to us eager to adapt themselves to our institutions, to thrive under the influence of liberty, to take their full part as citizens in building and sustaining the nation, and to bear their part in its defense; in order to make a contribution to the national life, fully worthy of the traditions they had inherited.

WILLIAM LYON MACKENZIE KING

Canadian sociologist and statesman, editor, leader of the Liberal Party, Prime Minister, 1874-. —From a statement on the centennial of Jewish political equality in Canada, June 5, 1932. A. Rhinewine, *Looking Back a Century*, Toronto, Kraft Press, 1932, p. 118.

A CENTURY OF FREEDOM

The first Jewish settlement in Canada, with a view to permanency, dates from the English conquest of 1759, and it

is worthy of note that from the outset the early settlers manifested a deep interest in problems affecting the political and economic welfare of their new home. Jewish names are to be found attached to the petition addressed to the British Government requesting a legislature for Lower Canada, the petition which culminated in the Quebec Act of 1774 and the establishment of a modified form of parliamentary Government. . . .

Since the granting of equal rights a century ago, the Jewish people of Canada, true to their age-old traditions, have taken an active and honorable part in the public and political life of the Dominion. . . .

I . . . desire to join with my fellow Canadians of every race in wishing continued happiness and prosperity to the sons and daughters of Jewish origin in their adopted homeland of Canada.

HERBERT ALEXANDER BRUCE

Canadian surgeon and statesman, Lieutenant Governor of Ontario, 1868-. —From his address before the First Canadian Seminar on Jewish-Gentile Relations, Toronto, April 24, 1934.

JEW AND GENTILE

I am proud to know that in Canada in these times of stress and anxiety, Jew and Gentile can take counsel together

It was Disraeli who once remarked that all sensible men are of the same religion. "What religion is that?" he was asked. "They never tell," was the reply. But Canada has been and will, I most confidently believe, remain a country in which men and women may be free fearlessly to tell their religion and to worship in their own way without dread of persecution for their faith. . . .

In the heart of the British Empire is a city where cathedral and church, synagogue and mosque raise their mute graceful

spires to the heavens — soaring prayers to the Great God of us all. The priceless heritage of tolerance, the precious gift of freedom which this city and this Dominion, as a part of a great Empire, hold in trust for this and future generations, will I know never be betrayed, never be lost. For it is in this freedom, this tolerance, this true democracy that the richest life is to be found for all men.

JAN CHRISTIAN SMUTS

South African statesman and Premier, conqueror of German East Africa, 1870-. —From an address delivered at the Savoy Hotel, Johannesburg, on Nov. 7, 1934, appealing for aid to render possible the migration into Palestine of German refugees, in *The African World*, Johannesburg, Nov. 10, 1934, p. 129.

FOR ISRAEL

Today we are in for strange experiments all over the world. The suffering that was inflicted, the losses sustained, made it necessary in many ways to try new experiments, and some of them are enough to bring terror to our hearts. Gold was abandoned when it was found difficult to maintain the Gold Standard, and now the human coinage is being debased, and we are trying to find whether peace and recovery are possible at a lower level. Much of the great human progress is in danger of being destroyed and replaced by what was lower.

Harking back to the past, one of the finest contributions ever made to human advance in this respect had come from the Jews, in both the Old and the New Testaments, where you have one of the greatest insights into human hearts. Long ago they were moved from ideas of force to nobler visions of tenderness and mercy and kindness, which, to my mind, is the noblest mission ever designed for the human race.

Now we see the world of right and the gospel of love being denied to the people who preached it thousands of years ago.

We are here today to testify to that great faith which must never go under again, and it is because of that great teaching that we are going all out to support this cause, to extend the hand of pity, and help those who are suffering.

To me this is a most impressive moment, this opening up of Palestine once more to the Jews. It is one of the bright spots of the world — in the new world, South Africa; in the old world, Palestine. I can see a vision of the new Palestine, see a stream of tens of thousands of Jews going back to their ancient homeland.

JAMES BARRY MUNNIK HERTZOG

South African military and political leader, Commander of Boer Forces of the South Western Division in the Boer War, Minister of Justice in the first Union Cabinet, and from 1924 to 1939 Prime Minister of the Union of South Africa, 1866-1942. — From an address delivered in Johannesburg in July 1929. See also his address at Capetown on February 10, 1932.

IN SOUTH AFRICA

One feature in the national development of South Africa has been the spirit of absolute equality between the Europeans in the land. No social distinction between men has been recognized other than that of merit. This feature made the Afrikaner, especially the Afrikaans section, indomitable in his protest against any form of domination or of assumed racial superiority. It has been the fundamental cause of the good relations that have existed from the start between the Dutch-speaking people and the Jews. In their life in South Africa these two sections of Afrikanerdom have always been closely associated. During the Boer War, Jews were among the most faithful and most trusted men on commando, and

in the development of South Africa, Jews always played their full part and carried their full burden. In nationalism, in the love of people, in their hatred for oppression, the Jew and the Afrikaner have always stood together.

JAN HENDRIK HOFMEYR

South African classicist, educator, author, and statesman, Chancellor of the University of Witwatersrand, Minister of the Interior, Finance, Mines, Education, Labor and Social Welfare in several cabinets of the national Government, 1894-. —From an address at the first annual meeting of the South African Society of Jews and Christians, at Johannesburg, on November 19, 1937, in which Dr. Hofmeyr paid tribute to the Jews for their contribution to the development of South Africa from its pioneer days on, and analyzed the phenomenon of anti-Semitism.

A PRECURSOR OF DICTATORSHIP

Anti-Semitism is a comparatively new thing in South Africa, but I regard it as one of the things in our national life which are most hateful, evil and deplorable. It is a poisonous infection which has been wafted here by evil winds from across the sea. It is something utterly foreign to our spirit, to our traditions, to our characteristics as a nation.

There is a very real danger in this insidious anti-Semitic propaganda. In other countries it has been used as an instrument to destroy democracy. There are those who would like to use it in the same way in our land That being so, we must not blind ourselves to the possible danger of anti-Semitism as a precursor of dictatorship. If we really love liberty and democracy, we must fight with all the power at our command against the things which tend to subvert liberty and democracy. Our tradition, our honor, our safety as a democratic people demand that we should oppose this evil growth of anti-Semitism. It is not by showing hostility

to a certain section of the people, but only by welcoming the contributions which all sections of the community can bring, that a nation is built. It is only in this way that we can hope to build a great South Africa.

ROBERT ANDREWS MILLIKAN

American physicist, President of the California Institute of Technology, Nobel Prize winner, 1868-. —From a statement sent to Mr. Louis Rittenberg on February 25, 1938.

A BETTER WAY

In the year 1923 there existed on the campus of the California Institute of Technology five fraternities, and I was visited by a couple of fine young Jewish students who wished to establish a sixth, which was to be a Jewish fraternity They acceded to my request for inaction and lost for themselves the advantages of the fraternity which they had planned to start. Within five years of that time, however, the student body had voted to abolish the fraternity system altogether on the campus and to replace it by the house system. This consists on this campus of a group of houses . . . each arranged to be the *home* of a group of seventy-five young men. These houses are each distinctive in architecture and in atmosphere. Each house develops its own social life and possesses, so far as we can see, all the advantages possessed by fraternities without any of the disadvantages. The houses compete with one another in athletics, in after-dinner speaking, in debating and in other intramural activities. The 160 incoming freshmen are at first assigned to the various houses, but during the first month they spend a week as the guest of each house at dinners and other meals, and at the end of the month are assigned permanently to the houses, the preferences, both of the houses and of the freshmen, being met in so far as possible by the distributing

committee. No racial lines are drawn in any of the houses, so at least up to the present we have developed no race problem at all. I think students and faculty alike are quite generally agreed that we have found a better way.

ARGENTINIAN CITIZENS

From a Declaration issued in the summer of 1937 by the *Comité Nacional Contra el Racismo y el Antisemitismo*, over the signatures of more than 130 prominent Argentinian citizens, including Mario Bravo, Diego Luis Molinari, Luis M. Reissig, Eduardo Araujo, Enrique Dickmann, María Carmen de Aráoz Alfaro, Ernesto Morales, Alfredo Varela, Lisandro de la Torre, Ernesto Sanmartino, Juan José Díaz Arana, Juan Unamuno, Arturo Orzábal Quintana, Rodríguez Guarrero, Rafael de la Vega, Antonio Zamora, Avelino Alvarez, and the Centro Estudiantes de Derecho. *Judaica*, July 1937, p. 47 f.

A DECLARATION

After the Great War, problems which had previously not agitated us began to stir our minds. So great was the crisis that the whole material and moral structure of society was disturbed. Among these was the racial question, and more specifically the Jewish question. Today, in our land as in the other American lands, it has ceased to be a question; it has become a fact, and a serious fact, considering its possible consequences and its significance for the future of our democratic institutions and history.

There is an anti-Semitic campaign, endeavoring to discredit and defame the Jew regardless of his social position, a subversive campaign conducted by elements that pretend to be patriotic but that actually serve the foreign governments which have made their brutal and cynical persecution of Jews the basis of their entire national policy. Really monstrous articles on the Jews have appeared in scientific magazines, revealing the profound ignorance and bigotry of their authors, and a state of mind and heart which chal-

lenges free and honest men in this country to prevent the spread of such ideas and the breakdown of our national culture and dignity. The gospel of race hatred has won literary devotees, too, in our midst; and they have employed everything from the lawless and shameless methods of brutal cartels to the threats of pogroms in Jewish quarters.

The Jewish community of Argentina, supported by members of all social classes, comprising large numbers of intellectuals, laborers, farmers, merchants, etc., has gone on record that it will honestly and sincerely collaborate in the progressive development of our country, offering to it all its energy and talent, which have again and again been recognized by those who best represent our national opinion.

We, free men, of diverse political and philosophical ideas, unite here to affirm that that community, being an integral part of our nation, deserves our support. We shall endeavor by all possible means to preserve our national respect and unity. We shall not permit the Jews to be reduced to the status of a proscribed and oppressed minority. Under the protection of democratic institutions, now exposed to the onslaught of an open and insidious reaction, we demand for our country the broadest freedom of thought, of belief, and of utterance. Thus, and thus alone, can our corporate life continue to develop in the liberal atmosphere of the broad and fruitful tolerance which our National Constitution established.

Behind this systematic race campaign lurks a hatred for all that is, and desires to be, free and dignified.

It devolves on every one to defend that liberty and that dignity.

VALPARAISO COMMITTEE AGAINST RACISM

The *Comité Antiracista de Valparaíso* issued, in December 1938, the following "Declaration of Principles," bearing the

signatures of 18 distinguished Chileans: Dr. Juan Marín, president; Oscar Barrera, secretary; Lucía Darrouy, corresp. secretary; Augusto D'Halmar, author; Dr. Hugo Grove, senator; Eugenio Palacios Bate, journalist; Guillermo Rojas Carrasco, rector of a Liceo; Victoriano Lillo, author; Prof. Moises Poblete Troncoso, president of the Committee of Intellectual Cooperation; Remigio Riquelme, minister of the Methodist Church; Ramón Cortés, journalist; E. Muños Mena, rector of a Liceo; Albertina Contreras, educator; Julio Slacedo, lawyer; Dr. Romero Cádiz, president of the Society of Surgeons; Dr. José García Tello, physician. *Judaica* of Buenos Aires, December 1938, vol. 6, p. 238.

THE VOICE OF CHILE

The recognition of the principle of human equality, of the equal right of all men to life and the expression of their potentialities, has seemed to be definitively incorporated in the stock of human culture. This conviction found a home in the thought of all men, whether, for some, it was accepted on the strength of purely materialistic doctrines, or, as for others, it derived from the gospel of a God who commanded us to love one another.

Stemming from different sources, the view referred to has, therefore, brought men's consciences to unanimous agreement on one of those fundamental axioms of eternal morality that seemed unshakable.

However, the twentieth century held a bitter surprise in store for men: the insurgence of a new doctrine, improperly called "racism," which denies that concept of equality and mutual respect between races. From the very beginning, it became a direct cause of strife and war, of needless persecutions and cruelties, and, with its mere proclamation, it is dragging mankind back to barbarous and outworn stages lost in the remoteness of history.

In the desire to prevent such grave evils from reaching our fatherland, and in the hope to quell the hatreds let loose in other countries, the Anti-Racist Committee of Valparaíso

invites all men and women of good will to take a firm stand against the so-called "racist" teachings which, in their essence and fruits, are contrary to the Christian teachings of the West and to the philosophic basis of the democratic rule set up by our Fundamental Charter.

MARY EMMA WOOLLEY

American educator, President Emeritus of Mt. Holyoke College, 1863-. —From her statement in *We Hold These Truths*, pub. by the League of American Writers, New York, 1939.

GRATITUDE TO THE JEW

In our own country, there should be unremitting effort here and now to prevent anti-Semitism from gaining headway. First, by prompt and vigorous action against collective or individual violation of the rights of Jewish citizens, any violation of those rights to be treated as a crime, and the perpetrator regarded and punished as a criminal.

Second, there should be a deliberate attempt to arouse public opinion against anti-Semitism. The careless and thoughtless word, prejudice-creating, helping to form sentiment against a race because of dislike of an individual or groups of individuals, generalizing from the particular, is one of the most direct paths to anti-Semitism, a prejudice from which no race has suffered as much or for as long a period as the Jews.

Third, there should be concerted effort to make clear the contribution of the Jews to civilization. The shocking ignorance of today with regard to the Old Testament has brought many evils in its train, among them, the failure to comprehend the gift of the Hebrews to general culture as well as to religion

The wave of sympathy for the Jews, which is sweeping the Christian world, is a ray of sunshine across the darkness

of today's tragedy, but sympathy should not be the only emotion aroused. With it should go gratitude for their gifts to the human race.

FERNANDO ORTIZ

Cuban jurist, sociologist, diplomat and historian, 1881-. See his *Defensa Cubana contra el Racismo Antisemita, por La Asociacion Nacional contra las Discriminaciones Racistas*, of which he is president, Havana, June 14, 1939. —From a lecture delivered at the University of Havana, November 28, 1939, and published in *Revista Bimestre Cubana*, March-April, 1940.

JEWISH BLOOD IN CUBAN HISTORY

We have had Jews and Judaizers since the Discovery. The Jew was present at the discovery of tobacco in Cuba and in its commercial development, at the founding of the sugar industry in the West Indies and all along its complicated history. And Jewish blood, if such blood there be, has flowed in Cuba's history in drops and torrents, from the arteries of Ferdinand and Isabella down to those of emancipating patriots, presidents of the Republic, generals, magnates, landowners, men of letters, physicians, merchants, petty shopkeepers and bankers, not excluding prelates and familiars of the Holy Inquisition. When we take into account the thousand-year long blending in Iberia, can any child of Spain be certain that he does not have in his heart some globules of that Jewish blood that Jesus had? To avoid persecution, Jewish culture has always been wont to lie hidden in the culture of other groups. If it reached us with Spaniards of all regions, as much of it, or more, filtered into Cuba under the cloaks of Portuguese, Netherlands, Italians, Englishmen, Frenchmen, even Germans, and later of Americans and Poles. They must have contributed considerably to Havana's mercantile internationalism, to the financial structure of certain Cuban sections, to the

musical sensitiveness of her people, and to a certain idealistic and messianic tone in her patriotism.

EDUARDO DIEZ DE MEDINA

Bolivian author and statesman, Secretary of Foreign Affairs, 1881-. At the Pan-American Conference of Lima (1938), he advocated a liberal continental policy toward refugees fleeing from the Nazi terror, and he won thereby the gratitude of the Jewish Club of La Paz, which sent him a note of appreciation. —The following is his reply to the Jewish Club. See *Judaica*, Buenos Aires, January 1939 (No. 67), p. 38 f. See also the article, "Puertas Abiertas en Bolivia," by Mario Flores, editor of *La Noche*, *ibid.*, p. 40 ff.

WELCOME TO BOLIVIA

Thank you for your kind statement which I sincerely appreciate since it comes from those who, far from their own homes and native land, have come to start a new home in Bolivia, under the protection of our laws and our blessed flag of liberty.

My country, which understands grief and adversity, opens to you generously its gates, and will keep these ever ajar for all sound men of good will who wish to live here in harmony under a Government of order, tolerance and justice.

Be not disturbed by criticism or by the spirit of evil that breathes suspicion and distrust. For my own part I sense no danger in your presence or activities in our midst, because I know the noble, human purpose with which you have come, your respect for our flag and your acceptance of the mandates of our sovereign laws.

If, under the aegis of these laws, you develop progressively and promote the common weal, you will enjoy without let or hindrance the support and guarantees which the laws of our land grant. Of course, all evil, disturbing, or

incompetent elements will not be permitted to remain in this land of wealth and of liberty guided by order.

I had the privilege of presenting to the Eighth American International Conference, just concluded, a declaration for the protection of your race and your rights, and it received the favorable vote of the twenty-one American Republics. The present administration of Bolivia adopted this policy of immigration: it will receive all orderly elements willing to work, to obey the laws and to follow our collective customs, but it will not admit nor tolerate any political action or organization which may tend to foster or disseminate foreign ideologies and promote discord within our borders.

In the meantime, welcome to our Bolivian homeland, land of liberty, of promise, and of peace for all men on earth.

ABRAHAM ORTEGA

Chilean economist and Minister of Foreign Affairs. Shortly after his Government admitted a group of Jewish refugees who had been rejected by other American Governments, Ortega addressed the following remarks to Salomon Resnick of Buenos Aires. —From *Judaica*, May 1939.

IMMIGRATION INTO CHILE

Immigration is a most interesting and important problem for Chile. In view of our country's size, we not only desire but we also need a considerable influx of population to develop and increase our wealth, which is now being exploited, and to launch movements which require both men and capital.

Within this current, the people of Chile will welcome workers who possess a sound background and are prepared to devote themselves to industry, and particularly to agriculture. We are not interested in the middleman, the distributor who contributes but extraneous labor. We have

already enough of this element in our land. We want carefully selected persons, who will participate actively in our economy and fuse with our nationality.

As an absolutely democratic nation, we condemn race persecution, which violates all humane principles. Chile has been the most generous of all American republics in welcoming refugees, opening its doors to many groups that had been sailing the high seas. Our Government will soon draft a special law which will permit, without any prejudices whatever, the incorporation in our midst of the best elements among those who wish to adopt Chile as their new homeland. We desire and demand that the immigrants adopt our ways and employ our democratic process in order to develop not only their economic activities but also their spiritual life within an absolutely Chilean framework.

WENDELL WILLKIE

American industrialist and political leader, 1892-. The following quotation is from his address, on Aug. 17, 1940, when he officially accepted the nomination of the Republican Party for the Presidency of the United States.

A LAND FREE OF HATE

I have more reason than most of you to feel strongly about this, because the United States gave to my family their first chance for a free life

My grandparents lived in Germany. They were supporters of the democratic revolutions in that country, and when the revolutions failed they fled to the United States. How familiar that sounds! Today, also, people are being oppressed in Europe. The story of the barbarous and worse than medieval persecution of the Jews — a race that has done so much to improve the culture of these countries and our own — is the most tragic in human history. Today

there are millions of refugees who desire an opportunity in America, just as in my grandparents' time. The protection of our own labor and agriculture prevents us from admitting more than a few of them. But their misery and suffering make us resolve to preserve our country as a land free of hate and bitterness, of racial and class distinction. I pledge you that kind of America.

PRINCESS ALICE

Granddaughter of Queen Victoria and wife of the Earl of Athlone, Governor-General of Canada, 1883-. —From an address before the Sisterhood of Holy Blossom Temple, Toronto, on Oct. 15, 1941, when she described the splendid work of Canadian Jewish women in behalf of the men in the British war service. See also her address of a year later, before the Council of Hadasah in Montreal, in which the Princess paid tribute to the "Jewish people [who] had never lost heart despite extreme suffering, nor allowed the vision of their future freedom to be blurred."

THE JEWISH SENSE OF DUTY

Nowhere have the Jews more clearly shown their great qualities as "the representatives of the oldest surviving civilization" than here in Canada. I would particularly commend the great humanitarian work of the Jewish women in this country. It is carried on without fear or prejudice. No question of race or religion is allowed to intervene. Distress and poverty and unhappiness wherever they may be found invariably evoke the generous sympathy of the Jewish communities

I think I am right, though, in feeling that this sympathetic giving has a spiritual foundation and arises out of a deep religious sense of duty towards our fellow men. It is these very spiritual and religious values, not only of Judaism but of all religious people, which are challenging the false values of materialism and anti-religion of Nazism and which they

are bound to overthrow if we always remember that God is our refuge and strength. In the midst of all the untold miseries that have come upon nation after nation, we must never forget that it was the Jews who bore the first onslaught of the Nazi fury before even the war began. Their courage and endurance in the face of such suffering has been a splendid example to the rest of the world.

WINNIPEG FREE PRESS

From an editorial in its issue of October 10, 1939.

STOP ANTI-SEMITISM

The Canadian people would do well to guard themselves against the activities of Nazi agents who are doing their best all over this continent to create anti-Jewish feeling. To give way to it, to help in any way, is to help the enemy. It is a typical Nazi trick to attempt by every means possible to create disunity among their enemies. "Divide and rule" remains today a trump card for the man whose aim is to conquer and dominate his fellow men.

Anti-Semitic feeling is, we fear, on the increase in Canada, though those who abandon themselves to it would be greatly shocked to learn that what they read and hear and pass on to others reaches them, directly or indirectly, through the Nazi Department of Propaganda which works night and day to create everywhere some sentiment which will weaken the cohesion of the national spirit of their enemies.

Those who imagine that the anti-Jewish agitation of the Nazis is merely part of the theory of racial superiority which they cherish are misled. If the Nazis thought the Jews could help them, they would proclaim Jewry as their greatest friend. But they know the two-thousand year old tradition of anti-Semitism in Christian countries, they know the

bitterness and prejudice that has existed through the centuries, and today they capitalize on it with a frank brutality appalling to every decent mind. Their aim in doing so is two-fold. At home they seek to break down all possible opposition to their regime by fomenting a domestic issue upon which a sharp division of opinion exists. Abroad they know they can likewise divide potential enemies by raising the Jewish question.

THE ATLANTA CONSTITUTION

Editorial on Feb. 2, 1941, referring to the decision of Judge John C. Losey of Sussex County, in the case of the German American Bund prosecution under the Rafferty Law of New Jersey. Though a higher court in New Jersey held subsequently that the Rafferty Law was unconstitutional, the sentiments expressed in this editorial are, of course, of the essence of Americanism.

"NO ROOM FOR ANTI-SEMITISM"

A New Jersey judge, in sentencing the national leader of the German-American Bund and eight of his associates to terms in prison under Jersey's "race hatred" law, remarked there is "no room in this country" for anti-Semitism.

In those words this quiet, bald, bespectacled rural judge voiced a fundamental truth of the spirit of America that should reinspire all Americans with devotion to the principles of this country.

There is no room in the United States for race hatred of any variety and those who encourage this vicious thing are among the most dangerous foes of America. Hatred, intolerance, lawlessness are greater foes of democracy than any outside enemy and no man can speak too strongly in denunciation of such things

All men, regardless of race, are equal under the laws of this country and to all men those laws spread their mantle of protection. It is but proper that the law should protect

all men, of whatever race, from scurrilous attack, whether motivated by hatred for a race or for a class.

THE COURIER-JOURNAL

Editorial in the *Courier-Journal* of Louisville, Ky., of which Herbert Agar was the editor, in the issue of February 5, 1941.

HITLER'S AGENTS ARE THE JEW-BAITERS

For the Christian the challenge is clear-cut. The Jew can stand persecution; under it he survives and strengthens. But you and I cannot hate, for hate and intolerance are corroding poisons from which there is no survival. Civilization cannot persecute and survive. America cannot tolerate persecutions and continue.

This eminently sound doctrine was enunciated by Daniel A. Poling, international president of the Christian Endeavor, in one of the best statements that Americans have heard since the world moved into crisis. Dr. Poling has been deluged by anti-Jewish pamphlets from anonymous sources, and has heard supposedly intelligent people repeat whispered rumors of Jewish machinations in this country. He sees in such manifestations the seed of destruction, not for the Jews, but for America.

These rumors are rife all around us. There is a particularly fantastic one which has been repeated in certain Wall Street quarters, to the effect that "all this aid-to-England stuff has been developed and put over by the Jews." The absurdity of such a statement does not prevent its repetition by people who call themselves educated and intelligent.

The time has come when such rumors have got to be spiked, for the sake of American survival. We all should know enough about Nazi methods by now to recognize that the first move in the Hitler attack is the stirring up of hatred against the Jews. The pattern has been followed with per-

fect regularity in each and every one of the conquered countries. Each in turn fell for this old device. And yet with such an example in front of them, many Americans are falling for it all over again.

The simple fact is that any American citizen who repeats ugly rumors about the Jews is making himself an agent of Adolf Hitler. He may profess to hate Hitler as much as the next man, but he is playing Hitler's game just as effectively as if he were receiving money from the Nazi propaganda fund. Whatever his motives may be, the result of his action is the same: he is betraying his country.

Dr. Poling is right. There is no use mincing words by talking about "race prejudice" and "intolerance." It is Jew-baiting that is our danger. It is Jew-baiting that is the classic Nazi formula for dividing a nation in order to conquer it. We in America cannot afford the luxury of condemning any group of American citizens, when we need unity as never before. Watch the man who talks against the Jews. Whether he knows it or not, he is Hitler's agent in America.

DAMON RUNYON

American journalist, poet, novelist and war correspondent, 1884-. From the column "Brighter Side," on May 11, 1942, republished by permission of the *Milwaukee Sentinel*.

SAM DREBIN'S SPIRIT GOES MARCHING ON

The posthumous award recently of the Distinguished Service Cross to Lt. Henry D. Mark of Los Angeles is still another indication that the spirit of my favorite soldier, Sam Drebin, "The Fighting Jew," goes marching on.

From that great Valhalla where the souls of all gallant men abide, Sam must be watching with pride the exploits in this war of the Americans of his religious faith that the 5th column propagandists said would not fight.

The answer to this lie has been given at Pearl Harbor, at Wake Island, on Bataan and in the very airplane that Colin Kelly flew. It will be repeated again and again on every field of battle where our troops are engaged. All of us have always known that there is no difference in the courage of Americans, Jew or Gentile, when put to the test but the 5th columnists were trying to make it appear otherwise before the war.

The Hitlerites were trying to spread the impression that the Jews were somehow different from other Americans — that they would not take up arms in defense of the flag with the same patriotic fervor — an insult to the memory of Drebin and thousands of his faith who fought in our other wars, but nonetheless eagerly whispered about by the totalitarian stooges.

I think you will hear little of the blather now for the American sons of Israel are writing their names in imperishable letters of fire across the skies of glory along with the Americans of every other religious faith and racial origin. The Jewish boys in this war are no more heroic than anybody else, but surely they are not any less, which is the point I am making.

Lt. Mark, 28 years old, and in the army seven years, was killed in the Philippines at the head of his troop of Filipino scouts charging Japanese tanks with hand grenades. One of his brothers is in the service now and two others are going in. His father, Abraham Mark, former city health commissioner of Los Angeles, served with Arthur MacArthur in the islands and is trying to get in the army again.

Corp. Meyer Levin was Colin Kelly's bombardier and laid three bombs across the Haruna

Ensign Stanley Caplan was commended by Secretary Knox for distinguished service at Pearl Harbor. He assumed command of a destroyer when the attack broke and although

he had only eight months' experience afloat he conducted operations aboard the ship for 36 hours "in an outstanding manner," as Knox said.

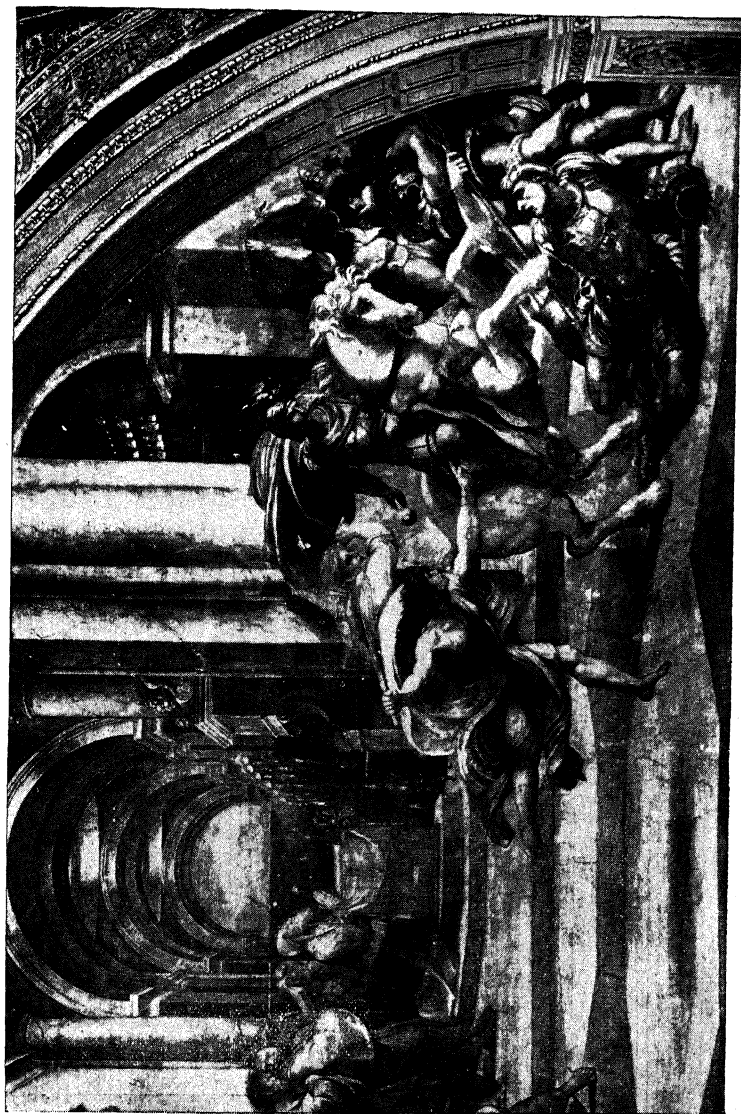
Sam Cohen was a marine corps private on Wake Island and presumably captured. Silverman and Goldberg are other names that have bobbed up in the news of action on far flung fields. I think it was a Texas paper that remarked as long ago as last March that while only 3 per cent of the American population is Jewish, 8 per cent of the 75 recipients of the Distinguished Flying Cross up to that time were Americans of the Jewish faith.

XV.

THE VOICE OF THE NATIONS

Hark! one calleth:
 'Clear ye in the wilderness the way of the Lord!'
 — Isaiah 40.3.

1. FRANKLIN D. ROOSEVELT: Freedom for the Jews.
2. CORDELL HULL: At the Moment of Triumph.
3. WINSTON S. CHURCHILL: In the Day of Victory.
4. ARTHUR GREENWOOD: A New World Order.
5. HUBERT PIERLOT: Liberty Will Triumph.
6. ROBERT DE SILVERCRUYS: Belgium and the Jew.
7. LEIGHTON G. MCCARTHY: At Britain's Side.
8. LIU SHIH-SHUN: Chinese and Jews.
9. EDUARD BENEŠ: Liberty and Justice.
10. JAN SRAMEK: A Touchstone of Democracy.
11. CHARLES de GAULLE: A Message.
12. EMMANUEL TSOUDEROS: Virtue and Hope.
13. ADRIÁN RECINOS: In the Reconstruction of Civilization.
14. JULIAN R. CACERES: With Horror and Hate.
15. HUGUES LE GALLAIS: The Cause of the Civilized World.
16. PETER S. GERBRANDY: Inner Conviction and Gratitude.
17. LÉON DEBAYLÉ: A Nation's Pledge.
18. JOHAN NYGAARDSVOLD: A Peace of Understanding.
19. WLADYSLAV SIKORSKI: For a Free World.
20. DUSHAN T. SIMOVITCH: Unite Against the Tyrants.
21. THE UNITED NATIONS: A Condemnation.



RAPHAEL — The Expulsion of Heliodorus]

FRANKLIN DELANO ROOSEVELT

Thirty-second President of the United States of America, co-author, with Winston Churchill, of the Atlantic Charter, 1882-. —From a letter to Dr. Stephen S. Wise, dated July 17, 1942, and read at a public meeting in New York on July 21, 1942.

FREEDOM FOR THE JEWS

Citizens, regardless of religious allegiance, will share in the sorrow of our Jewish fellow-citizens over the savagery of the Nazis against their helpless victims. The Nazis will not succeed in exterminating their victims any more than they will succeed in enslaving mankind. The American people not only sympathize with all victims of Nazi crimes but will hold the perpetrators of these crimes to strict accountability in a day of reckoning which will surely come.

I express the confident hope that the Atlantic Charter and the just world order to be made possible by the triumph of the United Nations will bring the Jews and oppressed people in all lands the four freedoms which Christian and Jewish teachings have largely inspired.

CORDELL HULL

American jurist, economist, and statesman, Congressman, Senator, and Secretary of State in the Cabinet of Franklin D. Roosevelt, author of the federal income tax system of 1913 and of the revised act of 1916, chairman of the Democratic National Committee and of many United States delegations to international conferences, 1871-. —From a statement to a rabbinical delegation on November 2, 1942.

AT THE MOMENT OF TRIUMPH

The Jews have long sought a refuge. I believe that we must have an even wider objective; we must have a world

in which Jews, like every other race, are free to abide in peace and in honor.

Of all the inhuman and tyrannical acts of Hitler and his Nazi lieutenants, their systematic persecution of the Jewish people — men, women and children — is the most debased. The fate of these unhappy people must be ever before us in the efforts we are making today for the final victory; at the moment of triumph, under the terms of the Atlantic Charter, the United Nations will be prepared not only to redeem their hopes of a future world based upon freedom, equality and justice but to create a world in which such a tragedy will not again occur.

WINSTON S. CHURCHILL

English author, statesman and Prime Minister, 1874-. —Statement to the 100th anniversary issue of the *London Jewish Chronicle*, November 14, 1941.

IN THE DAY OF VICTORY

None has suffered more cruelly than the Jew the unspeakable evils wrought on the bodies and spirits of men by Hitler and his vile regime. The Jew bore the brunt of the Nazis' first onslaught upon the citadels of freedom and human dignity. He has borne and continues to bear a burden that might have seemed to be beyond endurance. He has not allowed it to break his spirit; he has never lost the will to resist. Assuredly in the day of victory the Jew's sufferings and his part in the struggle will not be forgotten. Once again, at the appointed time, he will see vindicated those principles of righteousness which it was the glory of his fathers to proclaim to the world. Once again it will be shown that, though the mills of God grind slowly, yet they grind exceeding small.

ARTHUR GREENWOOD

English economist, statesman, deputy leader of the Labor Party and member without portfolio in the British War Cabinet under Winston Churchill. —From a message addressed to Dr. Stephen S. Wise, chairman of the Executive Committee of the World Jewish Congress, in the *New York Times*, October 6, 1940.

A NEW WORLD ORDER

When we have achieved victory, as we assuredly shall, the nations will have the opportunity of establishing a new world order based on the ideals of justice and peace. In such a world it is our confident hope that the conscience of civilized humanity would demand that the wrongs suffered by the Jewish people in so many countries should be righted.

In the rebuilding of civilized society after the war, there should and will be a real opportunity for Jews everywhere to make a distinctive and constructive contribution; and all men of good will must assuredly hope that in the new Europe the Jewish people, in whatever country they may live, will have freedom and full equality before the law with every other citizen.

HUBERT PIERLOT

Belgian statesman and Prime Minister, leader of the Catholic Party and head of the Belgian Government in Exile. —From statement to the 100th anniversary issue of the *London Jewish Chronicle*, November 14, 1941,

LIBERTY WILL TRIUMPH

Belgium, land of liberty, is fighting once more to defend and regain its rights trodden underfoot by an invader who is the enemy of liberty everywhere, as much in his own country as in the countries which he has attacked without a shred of excuse.

Nazism, the persecutor of all religions, has treated the Jews with a cruelty without precedent.

Belgium, which embraces a number of different races, has achieved a single Belgian population. A nation with a Christian tradition, she guarantees within her borders absolute liberty of faith.

Our country did not hesitate to receive thousands of Jews driven out of Germany with the utmost brutality.

We fight together and with our Allies for that liberty of belief, for that liberty of religion, for that liberty of races which Nazism seeks to abolish throughout the world, but which it will never destroy.

For man will still be free
And liberty will triumph.

ROBERT DE SILVERCRUYS

Belgian statesman, member of the Legation at Washington, Minister to Canada, 1893-. —From a message to the Canadian Jewish Congress, on the occasion of the Dedication and Protest Meetings of October 11, 1942.

BELGIUM AND THE JEW

No one can refer to the history of Belgian civilization without paying due regard to the important part played by the Jews, not only in times of prosperity but also in times of trial and suffering.

This cooperation has never been more clearly demonstrated than during the present ordeal. Many Belgian Jews, often at the risk of the lives of themselves and their families, have joined the Belgian Forces in Great Britain.

In the year before the war, the Belgian Government, unanimously supported by Belgian public opinion, did everything in its power to alleviate the persecution of the Jews by the Nazis. Every possible help was extended to them,

in a spirit of human decency, because for us Belgians there is no distinction of race or creed in the great brotherhood of men.

When my country fell prey to German aggression, many Jewish names appeared on the list of Belgian martyrs. No words can be strong enough to condemn the systematic torture of the Jews — and no enduring peace can be attained if the wrongs done to them are not righted.

The victory of the allies will put an end to this injustice. In Belgium, the great principles which are the cornerstone of our constitution will be once again re-established in their entirety. These principles will insure to all Belgians, Jews and non-Jews alike, freedom of opinion and belief and equality before the law. They will enable them to work jointly, in dignity and in peace, for a better world in which honor and justice and freedom will prevail.

LEIGHTON GOLDIE McCARTHY

Canadian financier and diplomat, Minister to the United States, 1869—. —Statement to the Madison Square Garden mass demonstration against Hitler atrocities, on July 21, 1942. *Congress Weekly*, August 14, 1942, p. 12.

AT BRITAIN'S SIDE

Canadians have viewed with sympathy and rising anger the inhuman and incredible treatment to which members of the Jewish race in Europe have been subjected by the unclean beast of Berchtesgaden.

Hitler's treatment of the Jews is symbolic of his evil purpose toward the whole of mankind. It is a plain warning to all the nations of the fate that would await them if ever they should fail or compromise in their struggle with the Nazi horde.

No country has seen this move more clearly than Canada from the start. When the final challenge was uttered nearly

three years ago, she drew the sword and took her place at Britain's side. She will not lay down the sword until just retribution has been exacted for every one of Europe's slaughtered innocents, until the corrupt spirit of Nazism has been purged from human society.

At this time, when Germany is attempting a giant pincers movement that would engulf Palestine, it is gratifying to record that the Jews of that area are fighting manfully in defense of their homeland, and that virtually the whole of that manpower is mobilized either in the fighting forces or in essential war occupations.

Remembering the contribution that the Jews of Canada have made to our own war effort, I would like to assure them of Canada's utmost support in their struggle to restore the liberties of their race throughout Europe and to defend the sacred soil from which it sprang.

LIU SHIH-SHUN

Chinese academician and statesman, professor of international law, member of the Yuan legislature, Minister of Foreign Affairs, Minister to Canada, 1900-. —From a message to the Canadian Jewish Congress, on the occasion of the dedication and protest meetings of October 11, 1942.

CHINESE AND JEWS

Like the Jews, the Chinese have a cultural heritage of thousands of years. Like the children of Israel, my countrymen are scattered over the four corners of the earth. Like your people, my people know the meaning of hardship, and, for this reason, they are able to carry on a prolonged war of resistance without the material things that are considered essential in other parts of the world.

I feel sure that the four hundred and fifty million people of China wholeheartedly condemn the cruel and systematic

oppression of the Jews in Europe, who have suffered the same fate as millions of my own countrymen who, for eleven years, have experienced the most inhumane torture and silently borne the lashes of Japanese tyranny in the occupied regions.

I feel equally sure that, with the determined effort which the democratic world is exerting to uproot organized brutality, the forces of human decency will triumph and Right and Justice ultimately prevail.

EDUARD BENEŠ

Czech statesman and champion of democracy and peace, successor of Masaryk as President of Czechoslovakia, President of the Assembly of the League of Nations, 1884-. For his condemnation of anti-Semitism, see his *Democracy Today and Tomorrow*, New York, Macmillan, 1939, esp. pp. 161 f., 198. —The following statement was issued by him, as President of the Czechoslovak Government-in-Exile, in London, on October 5, 1941.

LIBERTY AND JUSTICE

The Jewish problem, along with many other problems relating to the reconstruction of the life of our State after the conclusion of the war, has greatly occupied my mind. It represents an important factor in our efforts to secure civil liberty and social justice in Czechoslovakia within the framework of a genuine and improved new order which, as a sequel to the chaos let loose upon the world by the insane Nazi experiment, is certainly destined to come into existence. In a restored Czechoslovakia all sections of the population, as far as they have shown themselves, and will show themselves in the future, as capable of aiding in the work of the State, must receive due justice.

The Nazis incite people to intolerance and to racial, religious and ideological fanaticism. They expel those who

are not so cowardly as to accept their regime, or those who in their eyes sinned only by the fact that they were not born of "Aryan" parents, while at the same time they drive their own youth to their grave on battlefields. But all this is only transitional, like everything which is in contradiction with the laws of humanity. Hold on, therefore, to the end and be sure that the renewed Czechoslovak republic will have no other program than the program of religious tolerance maintained by the First Republic of President Masaryk.

JAN SRAMEK

Czech ecclesiastic and statesman, member of the Austrian Parliament and of the Constitutional Assembly in 1918, leader of the Catholic People's Party, Prime Minister of the Czechoslovak Government-in-Exile, 1870-. See his message to the World Jewish Congress in Chicago, May 1942, in which he declared that "President Beneš and I personally and the Czechoslovak Government fully agree that the Jewish problem must be solved after the war along the lines of liberty, justice and equality of rights." —*Congress Weekly*, May 29, 1942, p. 24. From a message to the 100th anniversary issue of the *Jewish Chronicle*, London, November 14, 1941.

A TOUCHSTONE OF DEMOCRACY

The Czechoslovak Republic, a freedom-loving and democratic country, always saw in the Jewish question one of the touchstones of true democracy. Czechoslovakia can point with pride to the fact that racial anti-Semitism never spread in our land, not even at the time when the expressions of this un-Christian barbarism reached their climax all round us. In our State there were never any real or legal differences between the Jewish and non-Jewish inhabitants. It will be the same in re-liberated Czechoslovakia, in the new republic, for whose freedom our Jewish fellow-citizens are fighting in our army alongside all the others.

I believe the day is approaching when the Jews will be liberated, together with all others who are suffering today. Help as you have done up to now to hold the heads of your people high.

CHARLES DE GAULLE

French military and political leader, head of the Free, now Fighting, France movement, and of the Provisional French National Committee in London, 1890-. —The following message, dated from Libreville, November 11, 1940, was addressed to the American Jewish Congress.

A MESSAGE

Free Frenchmen everywhere will rejoice that enlightened American opinion refuses to recognize the betrayal of French independence by the men of Vichy and their consequent violation of the principles of liberty and equal justice upon which the French Republic was founded.

The consciousness that men of good will in the great democracies are with us will strengthen us to our determination to deliver France from a ruthless and malignant tyranny. Because justice cannot be permanently suppressed, we know that we shall win.

Be assured that since we have repudiated everything that has falsely been done in the name of France after June 23rd, the cruel decrees directed against French Jews can and will have no validity in Free France. These measures are not less a blow against the honor of France than they are an injustice against her Jewish citizens.

When we shall have achieved victory, not only will the wrongs done in France itself be righted, but France will once again resume her traditional place as a protagonist of freedom and justice for all men, irrespective of race or religion, in a new Europe.

EMMANUEL TSOUDEROS

Greek statesman and financial expert, Cabinet member and technical advisor to the Paris Peace Delegation in 1918, Prime Minister of the Greek Government-in-Exile, 1882-. —From a message to the London *Jewish Chronicle*, November 14, 1941.

VIRTUE AND HOPE

I am certain to express the feelings of all my countrymen, now under an odious and unmerited yoke, in seizing this opportunity for assuring you, in my capacity of Prime Minister of a country where the Jewish nationals have always enjoyed the same moral and social rights as any other citizen, without any distinction of race and religion, that the tribulations of the Jews throughout these tragic years have always awakened deep sympathy and stirred profound indignation in the heart of every Greek.

The patriotic behavior of the Greek Israelites during this last major trial of the Greek nation, and their unrestricted participation in the total war of Greece against the overwhelming onslaught of the combined forces of the Axis Powers, has shown once again the virtue of the Jewish race and the deep attachment of the Jews of Greece to their country of adoption.

I am glad to be able to affirm that although the Gestapo is, in Salonica and elsewhere, attempting to apply its usual anti-Jewish measures, the resistance of all sections of the Greek population, irrespective of creed and race, is so great that they lose much of their effect.

ADRIAN RECINOS

Guatemalan lawyer and diplomat, Cabinet member and president of the Legislative Assembly (1926), Minister Plenipotentiary to the United States, 1886-. —Statement to the Madison Square Garden mass demonstration against Hitler

atrocities, on July 21, 1942. *Congress Weekly*, August 14, 1942, p. 13.

IN THE RECONSTRUCTION OF CIVILIZATION

I want to express, in behalf of my Government, its condemnation of the persecution and sufferings imposed upon the Jews by the Nazi Government in Germany and other countries, and to convey the hope that in the reconstruction of the civilized world, due consideration will be given to the rights to freedom and security of the victims of such inhuman persecution.

JULIAN R. CACERES

Honduran scientist and statesman, provincial governor and Minister to the United States, 1891-. —Statement to the Madison Square Garden mass demonstration against Hitler atrocities, on July 21, 1942. *Congress Weekly*, August 14, 1942, p. 13.

WITH HORROR AND HATE

In Honduras there is no prejudice or persecution of any race, and there is freedom of worship, freedom of the press, etc., and for these reasons, we gaze with horror and hate at the brutal forces loosened up against right and justice.

HUGUES LE GALLAIS

Luxembourg diplomat and scholar, Minister to the United States, 1896-. —From a message to the Madison Square Garden mass demonstration against Hitler atrocities, on July 21, 1942, *Congress Weekly*, Aug. 14, 1942, p. 12.

THE CAUSE OF THE CIVILIZED WORLD

I know the intolerable sufferings of my own Jewish fellow-citizens cruelly expelled from their homes and their homeland by the cruel oppressor of my country. In their agony they had the complete help and warm sympathy of the Luxem-

bourg Government and the Luxembourg population — itself victim of Hitler's barbarity.

Martyrdom has never been in vain. The systematic and planned martyrdom inflicted on the Jewish people showing how German barbarity acts against defenseless men, women and children and how it would act in case of German victory has brought to millions of people throughout the world inspiration in their fight against a common enemy.

The cause of the persecuted Jewish communities is the cause of the civilized world.

PETER SJOERDS GERBRANDY

Dutch jurist and statesman, professor of law at the Amsterdam Free University, Prime Minister of the Netherlands Government in Exile, 1885—. See his message to the World Jewish Congress, in *Congress Weekly*, May 29, 1942, p. 24. —From a message to the 100th anniversary issue of the *Jewish Chronicle*, London, November 14, 1941. See also *Congress Weekly*, Aug. 14, 1942, p. 12, for the message to the Madison Square Garden meeting of July 21, 1942, sent by the Dutch scholar and ambassador to the United States, Alexander Loudon (1892—).

INNER CONVICTION AND GRATITUDE

Tolerance is a characteristic of the Dutch. The autocratic Philip II underrated this national virtue, which caused our people to regain their national independence after a prolonged struggle. Throughout the ages the Government of the Netherlands has been imbued with this virtue.

Now an attempt is being made to divide the Dutch in the Netherlands by persecuting or favoring for a time this group or that, according to indiscriminate whims. But the people as a whole form a protecting wall round each group that is attacked. This confirms the fact that, with Netherlands, "democracy" is not just a principle of statesmanship according to formula, but, as far as this is possible, an

achievement of human beings, in fact, the realization of the Divine Commandment: "Love thy neighbor." If we say that the Dutch are a Christian nation we mean that we recognize the dignity of the individual. We do not take, as a measure for human actions, the whim of one single person or the interest of the State. Inherent natural rights of fellow-citizens may not be tampered with or stolen at random. The Jewish problem has never been an internal problem for the Dutch. Our laws do not discriminate between citizens.

Together with others, the Jews have contributed to the greatness and prosperity of our people. Now they suffer and fight side by side with the others; their sufferings shall only serve to unite us even more.

The Dutch only began to understand the Jewish problem when thousands of refugees from Hitler's hordes poured across our frontiers asking for help and for a roof over their heads. The Netherlands gave all the help they could, and that — I believe — was rather more than most people imagined. Now some of our own people groan in concentration camps and sigh for the help extended in those days to the German Jews.

Now the Netherlands, inspired by the leadership of the House of Orange, with her courageous navy, her brave mercantile marine, her land and air forces, and her rich, free territories overseas, in the East and West Indies, stand in the ranks of the nations who are firmly resolved not to lay down their weapons until the cause of all this suffering has been vanquished.

If, as Field Marshal Smuts said, when peace dawns, an appeal should be made to the Netherlands, in the council of the peoples, to contribute a satisfactory solution to the Jewish problem, I know that all Dutchmen will consider themselves honored to be allowed to work for such a solution,

because it is our inner conviction that it is our duty to help our fellow-men who have suffered in such a terrible way, and because in this way we can demonstrate how thankful we are for the great spiritual wealth they have given us.

LÉON DEBAYLÉ

Nicaraguan lawyer, jurist, banker and diplomat, Minister Plenipotentiary to the United States, 1902-. —From statement to the Madison Square Garden mass demonstration against Hitler atrocities, on July 21, 1942. *Congress Weekly*, August 14, 1942, p. 13.

A NATION'S PLEDGE

We have pledged ourselves to fight with all our resources to preserve, in our own land, the human rights and justice we now enjoy, and to restore these rights to the unfortunate peoples now under the domination of our enemies, regardless of their race and creed.

Like all the civilized world, Nicaragua has always recognized the great place occupied by the Jews in the past; and in their present day of trial, which they are confronting so courageously, we offer them our fullest sympathy and assistance.

JOHAN NYGAARDSVOLD

Norwegian statesman, president of the Storting, leader of the Labor Party, and Prime Minister, 1879-. —From statements in the London *Jewish Chronicle*, November 14, 1941, and in the London *Jewish Bulletin*, September 1942. See also *Congress Weekly*, August 14, 1942, for message to the Madison Square Garden meeting of July 21, 1942, sent by the Secretary General of the World's League of Norwegians and Minister Plenipotentiary to the United States, Wilhelm Thorleif Munthe de Morgenstierne (1887-).

A PEACE OF UNDERSTANDING

I desire to express my hope that after we have overthrown Nazism, with its vile conceptions of racial discrimination, we shall be able to establish a peace in which understanding and good relations will prevail between all nations and communities irrespective of race or creed.

The citizenship and equal rights of the Jews will be restored and, like other Norwegians, they will be helped to make good what they have suffered.

WLADYSŁAW SIKORSKI

Prime Minister and Commander-in-Chief of the Polish Government-in-Exile, 1881-1943. —From his message to *The Jewish Bulletin*, London, Nov. 1942, and (last paragraph) from his address in Dec. 1941. See also his message to the World Jewish Congress in May 1942; article by Stanisław Stronski, Polish Minister of Information (1882-), in *The Jewish Spectator*, Feb. 1942, and statement by Jan Ciechanowski, Polish Ambassador to the United States (1887-), addressed to the Madison Square Garden meeting on July 21, 1942, in *Congress Weekly*, August 14, 1942, p. 12.

FOR A FREE WORLD

Among these Polish citizens, who are today existing under the barbarous yoke of the Nazi regime, no section is being made to feel the humiliation of their position more than the Jewish community. It is only right and natural that both the anger and sympathy of the whole world has been aroused by their plight.

... On numerous occasions I have publicly stated my own views and the views of my Government on this [Jewish] question. We have declared that, in the future Poland, all citizens, irrespective of race or creed, will be given the same rights and privileges. ...

The war now in progress is not only a war for the territories and borders of the States taking part in it. This most terrible conflict in history is at once a universal revolution and a life and death struggle between two mutually exclusive concepts of human life. A new and just world will emerge victorious from this struggle, a world of free peoples placing freedom above all else, a world based on the inviolable foundation of honest democracy.

DUSHAN T. SIMOVITCH

Yugoslav statesman and author, Prime Minister of the Yugoslav Government-in-Exile. —From a message to the London *Jewish Chronicle*, Nov. 14, 1941. See similar messages by Prime Minister Slobodan Yovanovich, in *The Jewish Bulletin*, London, Aug. 1942, and by Kosta Fotich, Yugoslav Minister to the United States, in the *Congress Weekly*, Aug. 14, 1942, p. 13.

UNITE AGAINST THE TYRANTS

The Jews in Yugoslavia have always lived under the same conditions as the Yugoslavs themselves, and they were treated on equal terms with the other subjects of our country.

The Jews lived in harmony with the rest of the Yugoslav population, and their rights were always respected. They held high positions in the civil, educational and other services of the country, and fulfilled their obligations to the satisfaction of the State. They always showed patriotism for Yugoslavia whenever the occasion arose. Many Jews gave their lives in the war of 1912–1913, and again in the World War of 1914–1918.

There never had been a persecution of the Jews in Yugoslavia until our country was occupied by the Germans, Italians and Hungarians. Unfortunately, it is not only the Jews who are being exterminated in my country today, but

also large masses of the other Yugoslavs, who are sharing the same fate as your own compatriots.

It is therefore essential that we should all unite and fight against the tyrants until the end, so that after the liberation has come, all the nations of the world may devote their activities to productive work for their own progress and for that of the entire human race.

THE UNITED NATIONS

Eleven of the United Nations and the Fighting French issued the following statement on December 17, 1942. At the same time that Secretary of State Hull made it public in Washington, the Soviet Radio broadcast it in Moscow, and Foreign Secretary Anthony Eden read it before Commons, whose members stood in silence in a gesture of sorrow and protest to what one member called "this disgusting barbarism." —*The United Nations Review*, vol. III, no. 1, Jan. 15, 1943, pp. 1-5.

A CONDEMNATION

The attention of the Belgian, Czechoslovak, Greek, Luxembourg, Netherlands, Norwegian, Polish, Soviet, United Kingdom, United States and Yugoslav Governments and the French national committee has been drawn to numerous reports from Europe that the German authorities, not content with denying to persons of Jewish race in all the territories over which their barbarous rule has been extended, the most elementary human rights, are now carrying into effect Hitler's oft repeated intention to exterminate the Jewish people in Europe.

From all the occupied countries Jews are being transported in conditions of appalling horror and brutality to eastern Europe.

In Poland, which has been made the principal Nazi slaughter-house, the ghettos established by the invader are being systematically emptied of all Jews except a few highly skilled workers required for war industries. None of those taken away are ever heard of again.

The able bodied are slowly worked to death in labor camps. The infirm are left to die of exposure and starvation or are deliberately massacred in mass executions. The number of victims of these bloody cruelties is reckoned in many hundreds of thousands of entirely innocent men, women and children.

The above mentioned Governments and the French National Committee condemn in the strongest possible terms this bestial policy of cold blooded extermination. They declare that such events can only strengthen the resolve of all freedom loving peoples to overthrow the barbarous Hitlerite tyranny. They reaffirm their solemn resolution to ensure that those responsible for these crimes shall not escape retribution and to press on with the necessary practical measures to this end.

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Monographs devoted to particular individuals included in this anthology are mentioned in the respective introductory notes. The following alphabetical list of suggestions refer to general works, especially such as have been consulted by the editor and are mentioned in the text.

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AJHS. Publications of the American Jewish Historical Society.

AJYB. American Jewish Year Book, pub. annually by the Jewish Publication Society, Philadelphia.

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This volume is intended for all men of good will, regardless of race and creed. It is well for both Jews and Gentiles to see how many distinguished persons of various national and religious backgrounds have throughout the centuries stood by the side of the Jew in fellowship and sympathy, how frequently they have raised their voices in condemnation of the unjust treatment accorded him. It will bolster Jewish courage and add to Christian self-respect to find that qualitatively the better part of mankind has displayed an understanding of Jewish values and Jewish problems.

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